The Missionary Herald

VOLUME CVII MARCH 1911 NUMBER 3

TOGETHER CAMPAIGN REPORT

IT is over sixteen months since the close of the Joint Campaign of 1909.

Most of the pledges were paid within a few months. The remainder have been gradually coming in up to the present time. The treasurer is now able to make an approximately complete and final report. Friends of the Societies will be interested to note that of over 10,000 pledges, amounting to $328,000, only one per cent will remain unpaid when certain entirely reliable pledges, as indicated below, are received.

The Societies are grateful to God and to their constituency for the new era in their work and plans, which was made possible by the success of the Campaign. The unity of the work at home and abroad is felt as never before. The churches have been brought into closer sympathy with the mission cause. New friends have been made for all aspects of the work. Systematic and thoughtful giving has been promoted. The outlook for growth in fruitful service is bright.

FINANCIAL STATEMENT

Total amount of pledges			$328,300.98
Interest on deposits			526.66
Total cash and pledges			$328,827.64
Credit			
To C. H. M. S. for debt	$146,285.87		
To A. B. C. F. M. for debt	79,891.05		
To A. M. A. for debt	46,917.92		
Total for debts		$273,094.84	

DIVISION OF SURPLUS

To	Gross	Share of Campaign expenses	Net		
A. B. C. F. M.	$16,386.42	$5,863.42	$10,523.00		
C. H. M. S.	13,820.00	13,559.00	261.00		
A. M. A.	7,337.00	3,456.00	3,881.00		
C. C. B. S.	5,000.00		5,000.00		
Ed. Society	3,230.00		3,230.00		
S. S. & P. S.	2,935.00		2,935.00		
C. B. M. R.	1,170.00		1,170.00		
	$49,878.42	$22,878.42	$27,000.00	49,878.42	
					322,973.26
Hopeful unpaid pledges		$2,511.50			
Doubtful unpaid pledges		3,305.95			
		36.93			
			$5,854.38		$5,854.38

WILLIS E. LOUGEE, *Secretary* LUCIEN C. WARNER, *Treasurer*

Pacific School of Religion Berkeley, Calif.

The Plague in China

THE public press has reported the outbreak of the bubonic plague in North China; the appearance of its pneumonic form, most dreaded because of the greater danger of infection; the numbering of some Europeans among its sufferers, including physicians who met it in their practice; the spread of the plague southward, till it is feared it may add its ravage to the desolation of the famine region; and the efforts to rouse and combine every agency for fighting the foe. It has been cabled also that missionary physicians were alert and devoted in the crisis, as indeed was to be expected. No direct word has come as yet (February 15) to the Board from any of its missionaries in the stricken region; the lack of cabled advices leads to the hope that to their view the outlook is not so ominous as the newsgatherers have indicated. We note that our Dr. Young, of Peking, has been conspicuous in investigations as to how the disease may be checked. In this connection we commend the appreciative editorial from the *Boston Herald* reprinted in The Portfolio.

The American Board and New Greece

WHILE the American Board's mission to Greece, memorable chiefly for the lifelong and heroic service of Dr. Jonas King, was closed in 1869, the Board's work for Greeks has never stopped, and is of larger proportions today than ever before. There are more Greeks under the Ottoman flag than under the Hellenic flag, and at several stations in Turkey, notably Constantinople, Smyrna, and Marsovan, they form a large and important element in the evangelical communities. At Marsovan, the Greeks in Anatolia College outnumber any other nationality. As Athens is the center of the world for all Greeks, missionaries who are reaching this people must be in close touch with the things pertaining to their homeland and its interests. Dr. White's article in this number concerning New Greece is of interest not only as describing events in one important kingdom of the world, but also for its bearing upon one phase of missionary work in Turkey. The strong national spirit of the Greeks is freshly evidenced by the formation of a Greek club in Marsovan; while not nominally connected with Anatolia College, many of its members belong to the college circle, and the intellectual and social life of the college doubtless inspired its organization.

Two Men of Mark in China

THE name of Mr. Chang Po Ling has been repeatedly mentioned in the *Missionary Herald* since his visit to America in 1908; his signal influence for Christianity both among Chinese students in this country, during that visit, and among his educated countrymen since his return has been noted with gratitude. Our readers will be glad to find in The Portfolio the testimony of a Young Men's Christian Association secretary in Tientsin as to the effective work both of Mr. Chang and of another high-bred Chinese gentleman of that city.

Looking for the Pilgrim Spirit

IS the spirit of the Pilgrim Fathers waning? That is the question one missionary on furlough, Mr. Nelson, of Canton, asks himself. He went to Plymouth last October with the National Council and stood by the Rock and recalled the men of the *Mayflower* and their compact; their high missionary hopes and their willingness to be stepping-stones to others who might extend the blessings of the gospel. And there he reflected on his mission field in South China, with its two busy stations at Canton and Hong Kong, its 41 outstations, its 4,800 communicants and 109 native laborers, its 27 schools and 662 scholars, and all the multiplying calls and the readier responsiveness of these new and stirring times in China. And he counted over again the missionary staff of eight members: Mrs. Nelson and himself in this country on furlough; Dr. Hager and his wife also in this country, broken in health; not a foreign worker

left at Hong Kong; at Canton three young ladies carrying school and woman's work, and one heroic young man, only a year in China, carrying the oversight of the whole field. Yet Mr. Nelson, returning this month to China, can find no one to go back with him or to follow after to share the huge task and the unprecedented opportunity. He asks again, "Where is the spirit of the Pilgrim Fathers?"

A List of Wants

A NEW department of the *Missionary Herald* might be "A Want Column." It would not lack for material; for so generous have been the readers of this magazine in responding to requests for special articles, that the missionaries are emboldened to declare their needs as they arise. Mr. Nelson, going back to Canton, is eagerly desirous of securing a small safe in which to keep important papers of that station. There are always more applicants for such safes than there are offers of them to the Board. Dr. Robert Hume remarks that on his last return to India he secured through the *Missionary Herald* some good secondhand bicycles to take out with him. He would be glad to take out four this year for Indian fellow-workers: an assistant superintendent of a district, an associate pastor, and two other preachers; also two or three inexpensive but serviceable secondhand watches would be very useful in their work.

There is a touch of pathos in one request just at hand. The *Herald's* first letter from Miss Cold after her arrival at Hadjin asks those readers of the magazine who are music lovers to imagine what it means to live in a place where there is no music; only discords from human singers, and no song of robin or bobolink, for the mountain birds there are not songsters; only the brook at the base of the mountain makes any music. She wonders if some friend at home whose *good* phonograph has been heard long enough to have worked off the keen edge of enjoyment would be disposed to send it on to those who are music hungry and to those for whom they are working.

An Interesting Fact Indeed

A LONE and unauthenticated dispatch from Athens which appeared in the public press recently, to the effect that Adana and its region were on the eve of another outbreak of massacres, seems to be sufficiently punctured by a paragraph from a letter just received from Mr. Chambers, of Adana, in which he describes a fresh tour over the Cilician plain: "A word in reference to the governmental administration of the district. We were impressed with the fact that travel was quite unrestricted and the district was in perfect tranquillity. There were no reports of robbers or robbery. At one *gendarme* post I found a young Armenian *gendarme* in command of the post, with Moslem *gendarmes* serving under him; and this in the midst of villages almost entirely Moslem. He said that he had encountered no difficulty from Moslems in the discharge of his duty. This does not introduce the millennium in Turkey, but it is an interesting fact."

VILLAGE TURKS

Measuring a Life

MEMORIAL sketches may be but formal reading to those who are not brought near the event they record, but one has only to reflect a little upon the early death of Mr. Allen, of whom Dr. Greene writes in this number, to feel its inexpressible pathos.

Where one man counts as a hundred, and where trust, affection, and co-operation are slowly won, the taking off of a successful missionary brings a sense

of loss and loneliness that is immeasurable. Letters received since Mr. Allen's death show the hold which he had both upon his comrades and his fellow-Christians in the Armenian communities for which he specially labored. During the days of his sickness Mr. Peet wrote that the mission circle was constant in prayer for the sparing of a life that seemed so needed: "Few of our workers are so well equipped as he; few stand so near to the people; it is difficult to see how he can be spared." And Mr. Riggs, writing after Mr. Allen's death, declares that his place in the hearts of the people will remain vacant: "Seldom has a man among the missionaries secured in so short a time of service so strong a hold on the affections of the Armenians as a race."

The funeral service filled the Armenian Evangelical Church at Pera with representatives of the many classes of Mr. Allen's friends in Constantinople. Among those who took part in the service were Rev. Mr. Schmovanian, the pastor and a close friend of Mr. Allen; Dr. Herrick, of the mission; and the vicar of the Armenian patriarchate, who spoke in terms of great thankfulness for Mr. Allen's work for that people and in particular for his service on the *Avedaper*, which paper he said had been maintained at so high a level "that the people read it as they do their Bibles." This testimony was the more impressive in that for the first time an orthodox Armenian ecclesiastic stood in a Protestant pulpit in Constantinople.

Christian Endeavor's Service to Missions

THE thirtieth anniversary of Christian Endeavor was celebrated in the city of its headquarters by a mass meeting in Tremont Temple, February 2, where with hearty praise and rejoicing the noble record of its first generation was reviewed. Inevitably, prominence was given to its missionary aspect and to its phenomenal expansion and efficiency on mission fields. Dr. R. A. Hume aptly and enthusiastically acknowledged the missionary's indebtedness to the idea and spirit of Christian Endeavor.

A Dictionary that Is Eloquent

REV. M. L. STIMSON has recently sent to the Board's library for safe keeping a volume of which the world holds no duplicate, the dictionary of the Truk-Mortlock dialects, which represents the consecutive work of Messrs. Logan, Price, and Stimson towards constructing a written language for these members of the Marshall Islands group of Micronesia. To turn the three hundred and more typewritten pages of the large record book, on which are set down in order some five thousand words with their meanings, to see the autographic corrections and insertions on every page, and to note the several handwritings in which these alterations occur is to get a yet more graphic impression of the labor and care with which the messengers of Christianity have sought to bring the full blessing of its light even to the humbler peoples of the earth.

A United States Consul on Missions in Turkey

ONE does not generally go to our government reports for foreign missionary information, but the last report of the Commissioner on Education, Dr. Elmer C. Brown, the first volume of which is at hand, contains many statements of interest to the friends of the American Board. For example, the report of Consul Masterson, of Harpoot, in calling attention to the rapid extension of the use of the English language among the people of Turkey, declares that the principal agencies in the country to this end are the American missionary colleges, schools, and orphanages. Thereupon he lists ten stations of the American Board in Asiatic Turkey, with their educational equipment, and declares that aside from the famous institutions at Beirut, Smyrna, and Constantinople these schools and colleges in the interior of the country, where an outsider scarcely ever comes, are turning out hundreds of scholars each year who have been

trained in the English language. Throughout the empire there are 132 American educational and charitable institutions, in all of which the English language is taught in some sense. Graduates of theological seminaries and the medical college at Beirut are widely dispersed and all speak English.

Another on Missions in China

SIMILARLY, Vice-Consul C. N. Williams, of Chefoo, in the province of Shantung, China, forwards a report made by a member of that consulate to the effect that careful inquiry reveals the fact that by far the most extensive and effective work for spreading Western education in that province is being done by the Protestant missionaries, most of them being Americans. The schools, he declares, are graded according to the home standard, and thoroughness seems to be the keynote. With the exception of some who have "picked up" their English, most of the English-speaking clerks and employees come from the mission schools.

The medical branch of missions is doing more to reconcile the Chinese to foreign association than any other agency. During a recent overland trip to a city where no foreigner had been permitted to live till the American medical missionary opened a dispensary, he declares that the mention of acquaintance with that missionary invariably put him on a friendly footing. Contact with their work forces the conclusion that the missionaries are practical forerunners of the commercial enterprise. They seldom fail to win the respect and esteem even of those who will not accept their doctrine.

The Women's Golden Jubilee

THE Women's National Foreign Mission Jubilee has been growing in size and power as it has moved across the country. It was an inspiration of genius as well as of faith that projected this series of meetings to continue through the year and to cover the continent in celebration of the fifty years of organized Christian work by women for foreign missions. The first of these jubilee meetings was held in Oakland last October; thence, in a path generally eastward, before the holidays such cities were visited as Seattle, Denver, Kansas City, Chicago, Cincinnati, and Detroit; in almost every case the largest churches were filled; overflow meetings were sometimes necessary. Among the rank and file and even among the leaders of this movement a new enthusiasm of purpose has developed; emphasis is being put irresistibly upon present opportunity and future undertaking rather than upon the mere review of past successes.

Definite plans have been made in many cities for increasing the membership of the women's missionary societies and for a more systematic effort to enlist all the women of the churches in this branch of their work. Moreover, while the raising of money has not been the primary object of the conventions, large and generous plans for increase here also have been devised. Before the holiday intermission over $300,000 had been pledged in the cities of the West and Interior. It is hoped that by the time the whole country is covered not less than a million dollars will be secured as the jubilee offering.

With the passing of the holidays, the campaign began again in the East and South; New York and New England will be covered during the month of March, Boston being reached for a two days' meeting, March 14, 15, New York for three days, March 28 to 30. Large and influential committees representing various denominations of churches and missionary societies, attractive lists of speakers, varied and carefully wrought programs, together with constant and eager prayer from a multitude of loyal hearts, make it certain that in all these centers of our land there is to be not only a strong rise of the tide of missionary interests, but the lifting to a permanently higher level of the missionary ideals, gifts, and labors of those who share in this jubilee; more than ever it is to be true that the women who publish the tidings are a great host.

The Aim of Christian Missions

A LEADING journal of the native press of India, the *Indian Social Reformer*, devoted its chief editorial article in a recent issue to the discussion of "The Educational Work of Christian Missions." The article is highly appreciative and prompts quotation: "It is impossible to deny that the several schools and colleges conducted by Christian missions in India have had a large share in the moral and spiritual awakening that is visible on all sides. The high character and example of the devoted men who are in charge of these institutions, their generally sympathetic and kindly feeling for their students, and also, of course, the study of the Bible, at any rate in the higher classes, have undoubtedly left their impress on the best Indian thought and activities of the day. If today Christianity is recognized by all classes and creeds as one of the great religions of the world, and if the name of Christ is held in high reverence and is often coupled with that of Buddha as one of the two greatest teachers of humanity, it is wholly due to the work of the educational missions and missionaries."

Having said so much by way of commendation, the writer adds this word of mild protest: "We should like that some at least of the more intellectual of them (*i. e.*, the missionaries) should cease to countenance the popular view, that to make people call themselves Christians is the final end and aim of all good work."

The editor of the *Dnyanodaya*, Dr. R. E. Hume, in reprinting these statements comments upon the implied criticism. He agrees heartily that to call one's self a Christian is not the sufficient test of being a disciple; the tendency to judge by externals has called for rebuke from Jesus' day to this. Yet to the question what is the final end and aim of missionary endeavor there can be but one adequate answer; unequivocally and unreservedly it must be admitted that "there is a subtle, ulterior purpose at the back of all this (educational) good work." This aim is not to induce people to get themselves baptized and to swell the numbers of the Christian communities by a merely outward separation. The aim of Christian missions through all its educational, medical, industrial, and evangelistic enterprise is supremely spiritual; it believes that the supreme value of life lies in personal connection with the holy, loving Father-God; and it believes that the most powerful means of securing this connection is through Jesus Christ. The *Dnyanodaya* has put clearly and strongly the essential and distinctive purpose of the missionary as above that of the philanthropist and the social reformer.

Whose Works Follow

MRS. BYRON W. CLARKE, who passed away at Pasadena, Cal., on the 27th of January, at the age of seventy-nine, was from childhood a sincere friend of the American Board, through which her many-sided sympathies found part expression. In Japan her name will be remembered as the donor of the Theological Hall of the Doshisha. In India her sympathies provided for the education of many boys and girls rescued during the great famine of 1900, and also made her the largest donor in creating the endowment fund of the Clarke-Abbott Home for Little Boys in Bombay. While visiting her daughter, Mrs. Justin E. Abbott, in Bombay, nine years ago, she so endeared herself to many Indians in that city that since then she has been known by them by the loving term of *Ajibai* (grandmother).

The Battle Creek Medical Missionary Conference

THE Medical Missionary Conference at the Battle Creek Sanitarium has come to be one of the events of the missionary year for the workers in the foreign field. The third of these conferences, held in January, brought together 150 missionaries, representing nearly all the mission boards and the entire mission field; nearly two-thirds of the members were medical men and women. Dr. Creegan

served as president, and the American Board was represented by such men as Drs. Whitney, Shepard, Beals, Thompson, McCord, and President MacLachlan, all of whom bore testimony to the value and enjoyment of the sessions. As 653 years of medical practice were represented in the company, the testimony of experience was abundant and authoritative. Hearty thanks of all interested in missionary advance are due to Dr. Kellogg, the head of the sanitarium, who served as chairman of the committee of arrangements, and to Mr. Tenney and Mrs. Dowkont, the secretaries.

Something New

THE American Board has just issued a set of eight picture post cards, each containing a striking and characteristic view upon one of its mission fields. These cards are not of cheap and gaudy pattern, but, made by a special process and finished in sepia tones, have the effect of fine photographs or the best of photogravures. A few words of description on each card make it tell a story. To insure a wide distribution of these cards the price has been fixed at ten cents for the package of eight; if orderd by mail a two-cent stamp should be inclosed to cover postage. We have seen no such cards offered at anything like the price, and feel sure that they will make a hit with parents, Sunday school teachers, and mission class leaders; they will be desired as well for exchange among friends.

Japan and America

AN article in *The Far Eastern Review*, on "American-Japanese Relations," declares that there has been a persistent intrigue for the purpose of undermining the friendship existing between the two nations. The yellow press of each country has been egged on by a few irresponsible European writers. A contributor to the *Japan Weekly Mail* quoting from this article calls attention to the fact that "the International Press Association, which includes every representative in Tokyo of American and European journals, at a meeting held in that city recently, adopted a resolution declaring that newspaper men in Japan are unable to discover any basis in the circumstances or sentiment in Japan warranting the disquieting speeches now being made in America in regard to the alleged warlike attitude of the former country." It is time that this hoary and malicious lie as to impending war between Japan and the United States was laughed out of court.

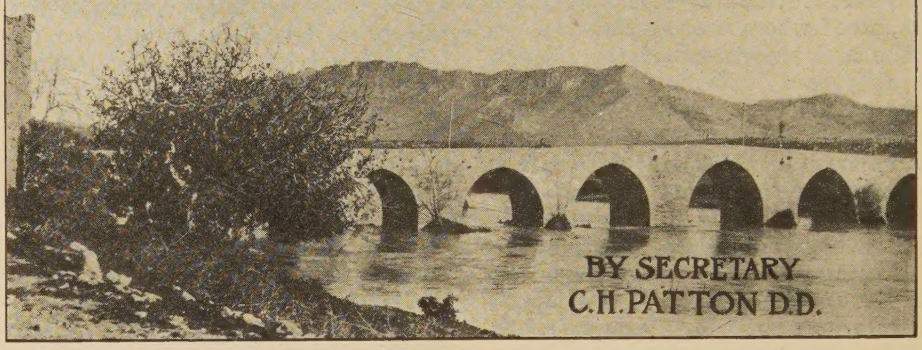
Housing the Churches

MR. HODOUS, of Foochow in writing to District Secretary Beard, mentions the fact that the officers of one of the outstation churches had just been to see him in great joy. A member of their church had donated a lot worth $200 (gold) for a church; they were now circulating a subscription list and hoped to raise $700 toward the building. It is the fifteenth birthday of the church and they mean to celebrate in this way. Nothing shows better the healthy progress of the Chinese Christians of the Foochow Mission than their keen desire to own their church homes and to bear a part or the whole of the expense. In sixteen years sixteen churches have thus acquired buildings.

The church referred to above was started entirely by Chinese Christians fourteen years ago. The growth has been steady and normal, and it is natural that they should want a permanent home now.

Money invested in this work is used over and over again. Twelve years ago $30 came from the Talas Gospel Light Society, of Turkey, to a member of the Foochow Mission in China. The money had done its work in Turkey and was passed on to China. There it helped to start a day school more than a decade ago. Last January that day school, grown into a church, purchased a permanent home for itself. So some church in this country which fifty years ago sent money to Turkey has now not only a daughter church in Turkey, but also a granddaughter in China.

ON THE TRACK OF THE MASSACRES



BY SECRETARY
C. H. PATTON D.D.

The Roman Bridge at Missis

UPON reaching Adana I found that it would be possible to proceed to Marash and Aintab overland, by *araba* and horseback, and as this route carried me through the scenes of the worst massacres of April, 1909, I was eager to avail myself of the opportunity. Never shall I forget that ride! I want to say at the outset that we in America did not begin to realize the horror of the situations or do half enough in the way of aid. England, Germany, and even little Switzerland far outstripped us in relief work. It is not too late, however, to make up for our neglect; only the relief should now take the direction of rebuilding churches and supplying them with pastors. But to my story.

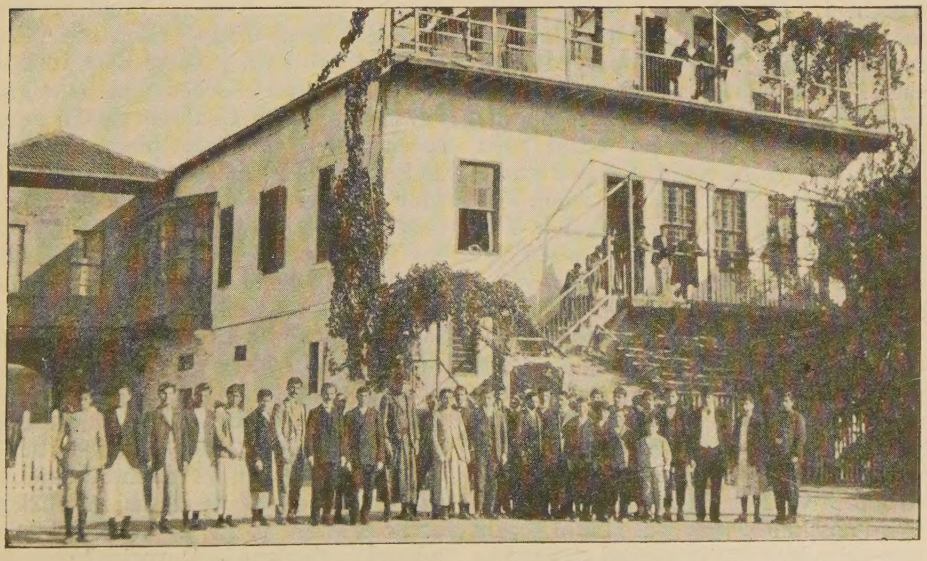
The shadow of "the events of 1909" (as the Armenians call it, not daring to use a stronger term) still rests upon Tarsus and Adana, the cities where Dr. Christie and Rev. William Chambers did such heroic service. At St. Paul's Institute I met a group of about thirty boys whose parents were killed in the neighboring villages. They were a fine-looking lot, and the generous friends who are making possible their education should know that the investment is paying well. Among those boys was a sturdy little fellow whose entire family were killed, and who himself escaped by hiding under the dead bodies. Dr. and Mrs. Christie are like father and mother to these stricken lads, and under such guidance we may expect they will become useful men and women and earnestly Christian. It is one of the sights of the world to see Dr. Christie moving about among his 250 students, at one moment inspecting their teeth, the next hearing a recitation in psychology, then rushing off to give them army drill, leading the brass band, presiding in the dining room, passing food to some little chap who has been overlooked — full of vigor and good cheer, practical, sympathetic, intellectual, evangelistic. What a great thing to have such a man turned loose in Turkey!

But Adana! The desolation of it! Much building has been done, but vast stretches of ruins remain. Mrs. Chambers took me through the ruins, and recited tale after tale of horror until I could hear no more. "Over there," she said, "where they are marketing, 2,000 persons were shot down, until the bodies lay in heaps." The Congregational church rises from the midst of *débris*, fresh and attractive in its new edifice, a center of life and hope. The International Hospital, Mr. Chambers's creation during the second massacre and meant to be a permanent institution, stands as a memorial of the awful days and of the kindly relief. Three English ladies are acting as nurses, at their own charges. I consider Mr.

Chambers the hero of Adana *par excellence*. (What men we do have out here!) For several days not less than one thousand Armenians were protected in his dooryard, while 2,000 were gathered at the girls' school close by. Without doubt all that section of the city was saved from massacre and fire because of what was done by the missionaries, under the leadership of Mr. Chambers.

On a Tuesday morning, bright and clear, we started across the famous Cilician plain for Marash in an *araba*, next to an automobile the most comfortable vehicle invented by man. Mr. Chambers and Miss Elizabeth Webb were to go as far as Baghshe, three days' journey, and thus make a tour of certain distant churches. The plain stretches away as level as an Illinois prairie; rich in soil, fair in climate. No wonder the nations have battled for it from ancient times. Numerous caravans of camels and humbler animals were passing along the rough roadway which leads to the Euphrates Valley and the Far East. It was one perpetual panorama of Oriental life, fascinating beyond description to a novice like myself. I saw Abraham, Isaac, and Jacob within the space of half an hour, and would have liked nothing better than to have stopped at one spot a whole day, with camera set up to photograph the moving throng.

We lunched at Missis, ancient Mopsuestia (those versed in church history will remember the famous Bishop Theodore of this place), but now a straggling, dirty little village. Only the old Roman bridge remains to remind one of the departed glory. Here was a horrible massacre, the details of which I did not learn as the Board has no work at this place. Sunset brought us to Hamidieh, where we had our first experience of a Turkish khan — not so bad after all. We walked out to the little church, unused since the massacre — a crude affair, not up to the standard of the region; and while we were there a little company of poor people gathered about Mr. Chambers and pleaded for a preacher to be sent to them, pledging themselves to give liberally toward his support. I crept off to one side and photographed the group. This was indeed missions at first-hand. How many times at Prudential Committee meetings I had listened to letters from missionaries describing just such scenes! Somehow it was different seeing those eager people and listening to their story of need;



STUDENTS AT ST. PAUL'S INSTITUTE WHOSE FATHERS WERE KILLED

ONE MORNING'S INFIRMARY PATIENTS AT ADANA HOSPITAL

and I told them I would report their appeal to America and that perhaps some good friend would send the extra $100 needed. Hamidieh is the place where the Turks days before the massacres made a list of every Christian and then went systematically about to kill them. The bodies were found on the river bank and checked off. The few that were unaccounted for were then hunted down by a minute search. A more diabolical action can hardly be imagined. Even so three of our people escaped. We met these men in the evening and talked and prayed with them. One was the druggist of the village, and was spared because he was needed. He told us he would soon move away, as he could not live where there was no church and no school.

The next night at Osmaniyeh! The sun was near the horizon when we stood over the spot where those twelve splendid pastors, on their way to the annual meeting, were buried alive. One was my college classmate, Levonian. Strange thoughts arose in me, and, when murderous-looking Turks gathered around, my first feelings were not those of a missionary secretary. God forgive them; they did not know, could not know, they were killing their best friends. But it seemed strange to be walking through a town and to know that two out of every three men you met were murderers.

Seven men who escaped the awful slaughter met us at the house of a Christian that evening. I wish I could picture the scene: the little room, the dim light, and the faces of the men seated on the floor. A *mongol*, or brazier, burned in the center, and with its bed of coals gave forth a glow that lighted up their bronzed faces. Each man told his tale of a marvelous escape from the Moslems, and to each it seemed as if God had spared him in order that he might devote his life to God's service in some special way. One crept under a carpet and remained undiscovered, although four Turkish soldiers looked underneath. Another hid in a chimney with his feet not more than twelve inches from the fireplace. A soldier looked up the flue but did not discover him. Still another was disguised as a woman by a friendly Moslem and was conducted through the main streets of the town. These men, at the suggestion of Mr. Chambers, are planning to build a church as a martyrs' memorial and to ask their fellow-Christians in Turkey and elsewhere to help. Who will take a hand in this good enterprise?

Baghshe, the third night. Mr. McCallum came over from Marash to take me in charge, and we met him with two native pastors far out on the road. A service was held in the excellent stone church, in which I sought to give the heartbroken people some of God's comfort. The widows came up in a crowd after church and pleaded for help. Oh! but it was a pitiful sight; husbands gone, brothers gone, sons all gone, and no work. "Pray tell us, *effendi*, what can we do?" I could not answer them, and ordinary words of consolation stuck in my throat. The Gregorian priest was present, and as they filed out of the church into the cold night he shouted at them, "Pray, pray to God; only God can help you now." Somehow the words sounded hollow and professional, and I was glad to see that Mr. Chambers and Miss Webb were intent on devising some scheme of relief.

The agony of the situation in all this region is that our pastors have been killed off and there is no one to give comfort and help. These people have lost their all for the sake of Christ, and at the very time when they need most the comfort of their religion there is none to administer it.

Baghshe is the place where some two thousand Armenians, mostly women, were kept in the government building and in the churches awaiting massacre, when Dr. Shepard returned from Aintab and rescued them. They think of him as an angel of light.

The trip from Baghshe to Marash was on horseback through the wild Amanus range. A trusty soldier, a Christian too, furnished by the government, led us and became responsible for our safe arrival, at least so far as robbers are concerned. A night was spent at Fundajak, where we stayed at the pastor's house and spoke in the attractive stone church — the people squatting on the floor, men on one side, women on the other. Dim light, weird costumes, a sea of faces — a scene to live in the memory. There was no massacre here, but many of the men were working at Adana and never returned.

Up to this point the journey had been saddening in the extreme. My spirits were depressed as there came to my ears tale after tale of such sorrow and distress as we never see in America. I found myself saying again and again: Is there any hope for this martyr people? Can they find the courage to build their ruined homes even if money is obtained; and can they live on in the midst of people who have shown such fiendish hate? I found my answer at Marash. As we rode to that great center of missionary work we passed a little Armenian hamlet in the mountains. It was late Saturday morning and all the people were out and at work. The sun was shining merrily. At the doors were women carding wool, children sleeping at their feet. The yards were full of domestic animals, the brute friends of man who fail him not in sorrow or success. Several men were dressing the goats they had killed for the Sunday feast, interested neighbors standing about. A group of maidens were washing clothes at the village fountain. Every living thing seemed to be full of joy and hope. And this, I said, is Armenia, crushed, bleeding Armenia!

PLEADING FOR A PREACHER AT HAMIDIEH

Yes, the people will again show their patience and faith. Surely they are among the most wonderful people of the earth!

Marash is full of them, and here you see them at their best or very close to their best. Three splendid churches, with 2,000 persons studying the Bible every Sunday morning, the vast array of schools, the 1,000 orphans gathered in their homes, the widows at work under Miss Salmond, earning a living through her industrial institutions—these are indisputable signs of Armenia's rising again from the ashes and putting on new life and hope. I say nothing about the Girls' College and the Theological Seminary at Marash, but content myself with mentioning the beneficent institutions which showed that the trail of the massacres leads to hope. I am writing at Aintab, where as great things can be shown, and I am thinking of a dozen other stations where the good work is being done. We must keep it up; we must greatly re-enforce it; we must push on here until love reigns throughout Turkey and such things as massacres and famine are no more.

NEW TIMES IN ANCIENT GREECE

By Rev. G. E. WHITE, D.D., of Marsovan, Turkey

IN one of their marvelous old myths the Greeks were told how Persephone while picking flowers was overcome by Pluto and carried away to the nether world. But when the child of Mother Earth thus disappeared, the beauty and the bounty of nature were gone, and earth and heaven were moved. So the great powers of those days interfered and granted Persephone a partial restoration to this world, and by this intervention the order of nature was re-established.

Persephone may stand for the Greeks. Five hundred years ago their empire, the Byzantine, with its capital at Constantinople, was overcome piecemeal by Turkish swords and buried out of sight. Historians inform us that the Greeks were then degenerate, that they were occupied with flummeries instead of with the serious business of life, that their Christianity was an outward show, unable to stand before sincere Mohammedan faith. Nevertheless the world was troubled at the hard fate of a classic people, and in 1828 the great Powers gladly officiated at the ceremonies by which a Greek kingdom was reconstituted, and about one-third of the race attained a fair chance in life again. Since then the Greeks have been striving to recover what was once their own.

Of late the Greeks have been taking stock of their resources with reference to the struggle which they believe is impending between themselves and the Turks, and they are not wholly happy over the result. There are too many politicians in proportion to the potato crop. There are charges of graft on every hand. An incipient revolution last year swept several members of the royal family out of high office, and has been followed by an attempted reform of the army and navy. In October came a fresh overturning, when Venizelos the Cretan, the speaker of the Cretan Chamber of Deputies, was summoned by King George to be prime minister of Greece. Visitors to Athens in November found all hopes centered in the new cabinet, in which Venizelos is enlisting some of the strong Greeks from the foreign colonies. The old parliamentary leaders have been set aside. Parliament itself, being split into parties and more devoted to oratory than to business, has been dissolved, and new elections are appointed for an early date in December. The main features of Venizelos' program are: (1) Prompt execution of justice through the courts,

where cases have sometimes dragged along for years. (2) Development of agriculture, to which end a new ministry of agriculture and commerce headed by a successful farmer is being organized. (3) Peace, leaving to some future date the question of Crete and the Ottoman Greeks. Venizelos appeals from the politicians to the people, and has the advantage which belongs to a man of clear vision, who sees what is needed and uses straightforward methods to attain it.

The present stir among the people of the Levant is not religious, but political and social. In front of the University of Athens is a statue of the Patriarch Gregory, who was hanged by the Turks in front of the Patriarchate in Constantinople on the outbreak of the Greek rebellion in 1821. But among the 2,000 students of the university there is no Young Men's Christian Association, and there cannot be. The Greek Orthodox Church is primarily a social and national bond among its people; its spiritual influence counts for but little. One of the outstanding figures in Athens, however, is Rev. M. D. Kalopothakes, a Spartan by birth, a graduate of Union Seminary in the class of 1856 and a militant champion of evangelical Christianity for over half a century. He has preached the gospel, founded churches, and administered them; as agent of the British and Foreign Bible Society he has circulated over 300,000 copies of the Word whose entrance giveth light; at last he has seen the Scriptures adopted in the public schools; he has made his paper, *The Star in the East*, a power, and has published tracts and booklets without number; his enemies could neither ignore nor silence the fearless preacher, and he is still bringing forth fruit in old age. It is a long step socially from the modest Protestant chapel to the royal palace, but Queen Olga the Russian has tasted the spirit of the gospel and found it good, and she has many ways of commending its truth and comfort among her people.

The DAY'S ROUND

ON AN OUTREACHING TOUR

By Rev. HENRY A. NEIPP, of Ochileso, West Africa

ASIDE from conducting such religious, educational, medical, and industrial activities as are maintained at each of our five stations, every missionary in order to reach the out of the way places must leave the comfort of his station to spend days in village work.

To gain an idea of that work let us start on one of these evangelistic tours. We cannot travel more than three and one-half miles an hour, an average of eighteen miles a day, and it would require months to visit all the villages of our immense parish. A dozen Christian boys have been engaged and are eager to accompany us, to help in the singing and preaching, and as well in carrying the camp outfit. The trip will be a continuous picnic, so before we start let us be sure that we have everything needed, and that our food box is well filled. In African villages we find no grocery stores at which to replenish our larder, though we may buy some corn, sweet potatoes, dried beans, and small chickens; the salt we carry with us, as well as the thread, needles, handkerchiefs, and other small wares. We have also a little medicine,

WHERE THE TOUR STARTS

The mission residence at Ochileso

for the missionary is expected to know everything.

It is seven o'clock A.M., our loads are tied up, native fashion, between two sticks, and our little caravan starts off on winding paths, wading rivers or crossing them on shaky bridges, up hill and down dale. I am sure you will like our newly made monocycle. See the six coiled bedsprings to which the seat is suspended and that take away most of the heavy jolting when we ride over stones and ruts — and we will find plenty of these in our path. Walking in Africa is tiresome, especially in the heat of the day; horse and donkey have died. After a trial of our cart you will, I am sure, discard the native mode of conveyance, namely, being carried in a hammock hung from men's shoulders.

As we ride on let me tell you that the natives have responded to an appeal made to them last year to clear some roads, so that we may the more readily go to them, and that they may have a constant reminder to come to our station and attend the services. Hundreds of men and women worked for weeks without any pay. We laid bridges over rivers, drained marshes for the safety and comfort of all travelers, and meanwhile carried on our evangelistic work.

After having reached a group of villages we go to one hut which is a sort of club house for the men, where they spend most of their spare time and always take their meals. As soon as the loads arrive the boys will find a clean place where to pitch our tent. In the middle of the day villages seem deserted. Here is a difficulty in our evangelistic work: we must always wait until evening to have the people come together. Earlier the women are working in the fields, the men hunting, cutting trees, or attending to their beehives. At about four o'clock the women come back heavily laden with corn and other vegetables or with firewood, all carried in a basket on their heads, while their babies are tied on their backs. Soon after, the men appear; but do not be in a hurry to greet them; etiquette requires the host to give the first greeting to visitors. Therefore they clap their hands toward you while saying, "Kalunga, kalunga"; you answer with the same words. The women also come, bending forward with their pretty greetings. The children sitting on the ground have already made a circle about us, waiting "to sing Jesus," as they say. Mrs. Neipp, who is with us today, will teach them while we are chatting with the men,

who enjoy the opportunity. Meanwhile our dinner is in preparation, under the supervision of our native cook.

Soon after dusk we begin our evening meeting, which all attend; as a rule fifty to two hundred people will be present. Able Christian boys have been sent to the neighboring villages, and will hold one or two meetings there; thus we improve our chance to reach a large number of people in one evening. These meetings are usually held in the club house already mentioned, called "Onjango." A big fire is lit in the center. Any musical instrument we have brought along is a great help in the singing and is highly enjoyed, it is so different from the monotonous African music. At these meetings most of the people sit on the ground; only the first comers sit on the few stools, the younger people always giving their seats to their elders.

After a few songs a portion of the Scripture is read and explained in the native tongue, and it must be very plain and well adapted to the congregation. The message of a loving God, who gave his only begotton Son to save them from guilt of sin which they ignore, is so new that it takes time for the African heart to understand and grasp the truth; heavy plowing must be done before the soil can receive the good seed, much less put forth the living blade. However, in our village work, if we are not allowed to see sudden conversion, we can discover that a strong influence is being spread among the people, and this is the leaven that will leaven the whole lump. After the meeting is over you will hear many gratifying remarks as to the truth of the message, together with eager wishes for a school in which to learn to read words in books and to write; also to accept the Word of God.

Usually the immediate result of such visits is seen in better attendance at Sunday services; these villagers will come from a two to three hours' distance, bringing their little children with them; the latter frequently enter the school and finally remain on the station, becoming church members. On one occasion a man said, "Had I heard you before I would not have allowed my oxen to be killed at our last festival" (a feast to evil spirits). At times we meet men who will repeat to others all

HOMEMADE MONOCYCLES

ONE OF THE MEETINGS

we tell them. Once, two days from home, when I met a party of men on the path, one of them was telling the others about a meeting we had held two or three months before; he was giving them all the details of the meeting and repeating its message. Upon seeing us he was delighted, and turning to his companions said, "Here is the man himself; let us hear further."

I have many other instances, very dear to me, by which I can prove that the Word scattered upon the waters has not been lost. In the early days of our mission the people would flee at the approach of the missionary. Now, as soon as we are recognized, they welcome us, and entertain us and our helpers as well as they can. I am sure that you will return from our evangelistic tour convinced that, had we an adequate force of missionaries and evangelists, with so effective a gospel, we should soon win the whole country for Christ. However, we are agreed that this itinerary work can be done by the native evangelists, who, if properly trained, are very efficient, and will travel in their way with less wear and tear than the white missionaries, who, moreover, have enough to do in superintending them and in visiting outside schools taught by native teachers.

ON FIRST APPROACH

Crude natives suspiciously watching the missionaries' arrival

But do you know that, while all the other missions of the American Board have colleges and high schools, our West Central African Mission has not yet a training school where native teachers and evangelists can be prepared for such itinerating and for more aggressive methods of work? With all the cares of the station it is impossible to find time to give to that special instruction. Yet the opening of such institutes would enable us to send out a larger number of better trained men, who would plant schools all over the district; and this is indeed the best way to evangelize the country.

We have a fine lot of young men ready for the training, and they are

eagerly waiting for that higher education in order to consecrate their lives to missionary work for their people. Now is the time to make a move forward; the rising generation has lost faith in the superstitions of their fathers. If we neglect the opportunity, Angola will adopt a civilization without the gospel, as it is being thrust on them by the white traders.

We sorely need your prayers, together with your money for the building, the machinery, and the necessary staff of teachers for that school. Will you help us as we try in your name and in His to help Africa?

REV. HERBERT MARSENA ALLEN

By Rev. JOSEPH K. GREENE, D.D., of Constantinople

A CABLE dispatch, received in Boston on January 25, brought the sad news of the death of Rev. Herbert M. Allen at Constantinople on the day before. Reports of his illness from pneumonia had already reached his friends, but they were assured at the same time that he was improving. To the widow and six children, to the venerable father, to sister and brother, and to a large circle of friends, Mr. Allen's death is an irretrievable loss. All his associates and friends extend to the mourning family the deepest, tenderest sympathy.

REV. HERBERT M. ALLEN

Mr. Allen's father and mother were among the first and most devoted missionaries sent to Harpoot, and there Herbert was born on March 8, 1865. He was graduated at Williams College in 1888, and went at once to visit his home in Turkey. In 1889 he accompanied Rev. James L. Barton, then a missionary at Harpoot, on a journey to Kurdistan. In 1890 he returned to America and entered Bangor Theological Seminary, graduating from the seminary in 1893. He was married to Miss Ellen Ropes Ladd, and the same year he and his bride were sent as missionaries to Van.

Acquainted from boyhood with the Armenian language and familiar with the thoughts, customs, and needs of the people, Mr. Allen entered at once on his missionary work. Impressed by the noble characters which stand forth in Armenian history and by the proud records of the Armenian people — truly a martyr race — and sympathizing profoundly with the Armenians in their poverty, their trials, and their aspirations, Mr. Allen secured to a remarkable degree the confidence and friendship of the people. Herein, naturally, was found the basis of his influence and usefulness, whether as principal of the boys' high school or as a preacher in the city or touring evangelist among the villages.

After the dreadful massacres of 1896, Mr. Allen was sent to Persia by a relief committee to purchase oxen for the surviving peasants; and through the gift of oxen and seed the poor people were once more able to cultivate their fields and save themselves from starvation. Distressed by scenes of suffering and worn out by labor Mr. Allen and

family returned to America in 1898. Taking his release from the Board the same year, Mr. Allen was engaged in Cuban relief work for a while, and then, in connection with the Massachusetts Home Missionary Society, he had charge for a few years of the religious work among the Armenians settled in the state, and published with much success an Armenian newspaper called the *Gochnag*, which later was removed to New York and enlarged in its field.

In 1903 Mr. and Mrs. Allen were reappointed missionaries, and for two years Mr. Allen, in the absence of Dr. Robert Chambers, the principal, had charge of the boys' high school at Bardezag. Subsequently he entered upon what was supposed to be his life work, namely the editorship of the missionary paper, the *Avedaper*. For this work Mr. Allen was prepared by extensive travel in Asia Minor, by broad information, by a fine literary taste and a facile pen. The American Board has had no missionary with a more thorough acquaintance with Armenian history or with a deeper love for the people; and he that loved much was also much beloved. During his few years in Constantinople Mr. Allen secured high esteem by reason of his pure and modest life, his talents and attainments. As a preacher he was a favorite both in Armenian circles and in the colleges; in newspaper publications and in preaching he had high ideals, which he labored hard to realize. His untimely death in the vigor of manhood was a great shock, and his loss will be widely and deeply lamented. God buries the workers, but in his own all-wise and inscrutable way he saves the work.

FEASTED BY BANKERS

By Rev. WYNN C. FAIRFIELD, of Taikuhsien, Shansi, China

LAST week the men of the mission were invited to a feast in the city given by one of the banks with which we deal. The invitation was delivered in person by two of the lesser bank officials several days before, but on the day of the feast they came again to tell the guests, "Come, for the feast is now ready." Mr. Corbin was not able to go, and Dr. Williams preferred to hand over the honors to younger appetites, so only Dr. Hemingway and I went from this compound. From the other compound came Mr. Staub and Mr. K'ung.

When we arrived at the bank we were conducted through the offices to a room in the rear, where a plate of fruit was set before each of us. After some general conversation, we were led into the banquet room, where four of the bank officials joined us at the round table. As the latest comer to the city, I was made guest of honor and had to sit in the chief place and partake first of every dish. When we sat down there were eleven cold dishes on the table—sweetmeats, dried eggs (reported to be 200 years old, but probably only two months), varieties of seaweed, sliced fruit, and so forth. Then the hot dishes began to come on. Each was ceremoniously placed in the center of the table and some one of the other dishes removed. I was not able to keep track of all the dishes, but there must have been thirty or more. As each was served, I, as chief guest, had to help myself from it with my chopsticks, and then the others were free to follow. Our hosts were good enough to supply us foreigners with plates as intermediaries between us and the central dish, but with them everything went directly from dish to mouth, unless it stopped for a second in the dish of vinegar at each place.

Our menu was naturally varied. Sea food of various sorts is very popular

here, and we had a number of dishes of it. There were several kinds of meat—beef, pork, chicken in a number of ways, shredded clams, and, most gorgeous of all, a fine duck. This was served in a kind of chafing dish and was deliciously tender. All the meats, in fact, were broken apart easily with chopsticks. Most of the bones had been removed from the duck, and we plunged in at random until it was broken up into sufficiently small portions to be conveyed to the mouth. A number of the dishes were cooked in syrup—pears, peaches, and yams, lotus seeds with candied cherries, fermented rice, and several others, "too numerous to mention" even if I could remember them. The last course in such a feast is always rice. One is supposed to prepare his bowl of rice with the gravies from the various hot dishes still on the table and then eat it down to the last grain; but I did not hold out so far.

When the feast was over we went back to the room where we had been received, for neither in China is it fitting to "eat and run." Then the bank officials were very glad to show the ignorant foreigner the shape in which the silver comes to them, in fifty-ounce ingots cast more or less in the shape of a shoe. Their chests contained the largest pieces of silver bullion that I had ever seen. On the floor of the room where we were received, $500 (gold) worth of cash were piled up in strings purporting to contain 1,000 cash each, so that approximately 1,000,000 cash were in the pile. I understand that in one station in China, where they use cash exclusively, they have to send a cart to the bank to bring the comparatively few dollars they use on pay days.

What did all this banquet have to do with our work as Christian missionaries? Some people would say that they did not send out their missionaries to feast with bankers; yet hospitality has a very direct bearing on our work. It helps us to get acquainted, perhaps win friendship with important business men. Taikuhsien is a city of 20,000 people, with forty-five banks and a number of jewelry shops. Later in the afternoon we saw two pearls valued at $1,100. It is one of the richest cities for its size in all China, and the Master did not refuse to sit at meat with the rich as well as with the poor.

Moreover, and again like our Master, we had the chance in conversation at the table to speak of the Heavenly Father in a perfectly natural way. Permission was asked and given at the beginning of the meal for the Christian to give thanks, and it had to be explained that we regarded all good things as having been given by God. Later in the meal a question from the manager of the bank gave Mr. K'ung, the principal of our Oberlin Academy, the chance to explain why we missionaries are here. Our host had the idea that we were sent out by our government for some political reason, and that therefore we had no specially unselfish interest in the Chinese themselves. Such ideas seem to be still quite common, and it is best that they should be dispelled in some natural way as this. So the hours spent there were far from wasted; no one knows what seed may have been planted that may bear fruit, though we never recognize it. One banker has joined our church already and is an earnest worker in it. We are not having undue regard for the outward appearance, for most of our church members are not by any means comfortably well off. We simply regard it as duty to touch our city life at every possible level.

HOME DEPARTMENT

ANOTHER GOOD MONTH

THE Board has three big months in its treasury receipts, December, January, and August. The first two are occasioned by the church treasurers settling up their year's accounts in preparation for the reports to their annual meetings. It was feared that the efforts of the Apportionment Commission and of the societies to gather in every last dollar for the 1910 Year-Book would cause a very bad report in January in contrast to last year. With this expectation, we ought to be satisfied with the excellent total from the churches this month — $41,070. It does not equal by $1,200 last year's figures, but the individuals increased nearly $500 and the young people $150, leaving a net decrease of only $570 from January, 1910. The portion of the report not given this month looks very bad, for we have fallen off over $7,000 in legacies and over $1,500 in conditional gifts; yet, of course, we cannot exactly blame any one for not fulfilling conditions which make these gifts possible. We rejoice that all our friends seem well and hearty.

Next month completes the first half year, and we expect to show in graphic form the exact situation of the treasury. The uppermost thought at this moment is the desire to find five individuals who would like to assume the cost of the five missionary residences we are now to build. They are absolutely necessary and can be delayed no longer. They range in price from $1,500 to $3,000. Nothing would help the treasury more and nothing would seem to be a more attractive opportunity for one who would like to invest a small sum as a memorial to some friend or member of the family. One man offers $25 for the residence in Chikore, Africa (see, "Wanted! A House" in the February *Herald*), if others will join him with extra gifts.

THE FINANCIAL STATEMENT FOR JANUARY

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from Funds	Totals
1910	$42,274 62	$7,792.70	$1,745.22	$8,734.75	$2,000.00	$3,060.62	$65,607.91
1911	41,070.93	8,279.60	1,891.43	1,372.09	450.00	2,864.75	55,928.80
Gain		$486.90	$146.21				
Loss	$1,203.69			$7,362.66	$1,550.00	$195.87	$9,679.11

FOR FIVE MONTHS TO JANUARY 31

1910	$114,032.62	$26,140.43	$5,500.51	$109,371.96	$10,000.00	$9,074.64	$274,120.16
1911	147,863.57	31,918.88	9,212.71	99.760.17	4,950.00	9,246.40	302,951.73
Gain	$33,830.95	$5,778.45	$3,712.20			$171.76	$28,831.57
Loss				$9,611.79	$5,050.00		

NEW MISSIONARIES FOR 1911

What is the most inspiring and spiritually helpful task that falls to the Home Secretary? Dr. Patton has often said that it is the correspondence with the candidates who are looking forward to the field. This one portion of the correspondence and of the entire task of the secretaryship stands out distinct because it grips the heart more personally and searches the spirit more closely than any other. Imagine yourself coming into the office to dictate on a dozen different topics from the piles of letters on the desk. You can possibly cherish a businesslike precision, or model the office work on the lines of efficient business enterprises. But here you hold in your hand a letter from a young woman who for ten years has been fighting for her education, working for her board and room while she won a few months' schooling in each year, and now, after the college is finished, offering her life for service in the foreign field as the leader of a group of Bible-women in some distant land; or it may be some young man who is laying aside his personal ambition and his love of country to answer the great call of Christ to represent him before some of the needy ones of the world. Haste is impossible, routine is forgotten, as one must try faithfully, sympathetically, and earnestly to answer the questions that are asked or to secure the right information desired by the Prudential Committee for its decisions. Five years in the ministry brought to me personally few such searching tests nor any such spiritual stimulus as this correspondence calls forth.

Is there much of it? The entire time of one stenographer goes into nothing else than candidate correspondence. We are probably in touch with three hundred Congregational Volunteers for future years of missionary service. We are doubtless corresponding with a hundred men and women who desire to go this year, and this number does not include at least twice as many who write merely one or two preliminary letters to find what missionary service is like and what our needs are, for these are mere inquiries and do not pass on to earnest correspondence. We hope to be able to publish next month a list of the new missionaries already under appointment, and the missions to which they will probably go. After the splendid group of last year, it seemed impossible to hope that it could be duplicated, but this year already promises a group far above the average. On a recent journey into the Middle West it was possible in three days to interview thirty-nine different students who were looking forward to this noble service. It seems an easy thing for these young people to discuss their choice between one country or another, or the importance of medical work as against preaching; but the beautiful thing about it is the fact that wherever they go and whatever they do their life represents the last degree of willingness to use life for the kingdom of Christ. They speak the final word of full surrender for service. So long as Christ the Lord can gather around him groups of young men and women with this mighty purpose in their hearts, so long must the church listen eagerly to their challenge.

"THE WORLD IN BOSTON"

Before and After Taking. This morning I went over Mechanics Hall with Mr. Cotton, who came over from England to handle many of the details of the great Exposition. It is a labor of the imagination to see those bare rooms filled with a throng of world travelers, catching on every side glimpses of strange costumes, foreign scenes, weird strains of Oriental music, while in the distance rises the chorus of a thousand voices, rendering the pageant, "From Darkness to Light." Those outside of Boston can hardly appreciate the tremendous work of preparation now going on. Four hundred leaders of mission study classes were trained last spring and fall to lead as many classes; 9,500 stewards have been enrolled from all the churches of Greater

Boston and are now studying the various countries in which they will serve as guides and exhibitors; 400 stewards will come up from Providence on a special train to spend Saturday in the Exposition; a large band of students will come down from Dartmouth for definite periods to lend assistance; 2,000 young people, in addition to the other army, have been enrolled in the chorus. This number will reach 3,000 in a week or two, although a thousand voices will be the limit at any single performance.

Exhibits. The exhibits present an interesting problem. They are coming from all corners of the earth. Mr. Churchill's hand loom has been sent over from India and will be seen at work. It is hoped that this loom will assist India to withstand the competition of England in the production of cotton cloth. A large model of our mission plant in Madura and Pasumalai is also on the way in sections. Dr. Tucker's outfit from China, of more than one hundred articles, is now *en route* by freight from Nebraska to us in Boston. A splendid exhibit from Dr. Thompson and Mr. Neipp, of Africa, is also headed this way. A group of young people are at work making a model of a coral island for our exhibit in the South Seas. This morning comes a copy of the New Testament from an Armenian Christian. It was the only thing left to him after the massacre and looting of the Turkish soldiers had swept over his home. The last half of it has been gashed with a Turkish dagger as a particular mark of insult to the sacred book of the Christians. One steward will display this particular book and tell the story of the massacre.

If any friends or missionaries in this country have in their possession curios of this kind that can be described in story form, or that are connected with great historical events on the foreign field, will they not please communicate with the Home Department immediately and let us explain the great care being taken in insuring and guarding all such curios loaned us. We need a large number of such objects. We want every Sunday school teacher in New England who can get a day off to spend that day with us here. We want missionary committees to come in a body to study the question of producing interesting missionary meetings next fall and winter. We will also have plans worked out for out-of-doors missionary picnics this summer and attractive plans by which a group of a half dozen children can prepare a little missionary exposition in their own yard, to which their little friends can be invited and which would prove valuable in developing the missionary spirit. You will be able to secure from the Board Rooms costumes and the speaking parts from which exercises can be prepared. In short, novel features from The World in Boston will become the basis of the educational work of the Board for this coming year.

A Spiritual Inspiration. Every step of this movement has been guided by prayer. A weekly prayer meeting has been held here in the Congregational House for a year past; a day of prayer was recently held, attended by scores of leaders, lieutenants, pastors and stewards. Every one of the rehearsals for the pageant will be begun with prayer by the pastor of the church. The great mass meetings for stewards which have packed Tremont Temple and the other large churches of the vicinity have been "begun, continued, and ended" in this same spirit. In all the instructions to these participating young people the spiritual element predominates. This will not be a show, nor will the pageant in the least degree approximate a "spectacle." It is a determined attempt to make a deep and lasting spiritual impression through "eye gate" on a scale never before attempted in this country, but which will evidently become a leading feature of missionary education in the coming years. Already four expositions have been definitely planned in Toronto, Rochester, Kansas City, and Cleveland, while a dozen other cities have begun negotiations looking toward dates.

It is estimated that 120,000 people will probably attend the Boston Exposition.

THE NEWEST MATERIAL

A new edition of the "Far-Flung Battle Line," by Brewer Eddy, is off the press—a brief folder for free distribution outlining the various branches of the Board's work, aimed at business men, and with six interesting illustrations. Send for a small quantity for distribution. The next number of the News Bulletin will be out March first.

TWO LETTERS

"I just did not dare offer the medals to the Sunday school, for I knew that they would do their level best any way; and I was not disappointed in the offering on Sunday, when we had an attendance of eighty-three and an offering of $24.01 (which of course we will make $25). This may not seem large to you, but remember that this is a mill village. Owing to lack of water, some of our people have not had a full week's work since last July. The money came from everybody, no big lumps from one or two. Nickels, dimes, quarters, and halves made up a large portion of the gift."

"Dr Bradley Eddy
Massachusts

I heard that a boy that goes to my Sunday School sent you a letter.

I suppose you heard about the Jersey Central wreck It was one licke the grand central railroad only diffrent things exploded the Grand central was a gas explosion and the Jersey Central was a dynimint exprosion.

My mother was to Portland Maine and while she was there she visited Boston The family next door have a Boston bull We have lots of fun in summer We play city and country, blindmans buff the way we playit is not the regular way it is played this way you cannon get off the sidewalk and tag off cause you could not leav out tag

your truly Henry"

A YEAR OF PRAYER

[See Calendar of Prayer in the American Board Almanac for 1911]

March

NORTHERN CHINA (Chihli and Shansi)
TWO MISSIONS
80 Missionaries
11 Churches, with 4,166 Members
253 Native Laborers. 1,435 Pupils in Schools

Nearly one-seventh of the 590 missionaries of the American Board are working in the two Chinese provinces of Chihli and Shansi. Together these provinces have a population estimated at over 33,000,000. Chihli not only contains the capital of the empire but has lines of communication reaching out from Peking to all the eighteen provinces, making this region of utmost strategic importance politically, educationally and religiously. The following points may stimulate our prayers:

1. The government is not hostile either to foreigners or to missionaries. Since the convulsion of 1900, the change of temper on the part of the official classes has been marvelous. (See a letter from Dr. Chauncey Goodrich in the *Missionary Herald* for June, 1910.)

2. The offer of a constitution with a parliament gives promise of reforms which make for liberty and the good of the nation.

3. The determined efforts to suppress the cultivation of the poppy and the use of opium demonstrate the sincerity of the Chinese in this matter. The reform movement is progressing among all classes. (See a letter from Dr. Arthur H. Smith in the *Herald* for September, 1910; also a report of Sir A. Hosie in the *Herald* for February, 1910.)

4. The blood of our missionaries martyred in Shansi ten years ago cries to us and should lead us to cry to God for courage and zeal in prosecuting the work of evangelization in this province.

5. Read Mrs. Ament's article in the present issue as to promising work for women in and about Peking.

6. Consider the important facts recorded in the Wide Field and Portfolio of this issue.

FOREIGN DEPARTMENT

BY-PRODUCTS OF FOREIGN MISSIONS

Modern Education

By Secretary JAMES L. BARTON

ONE of the first lines of work to be undertaken by missionaries was some form of education. Children were brought together and taught. So universally was this true, not only of our own missionaries but of others, that it is clear that the missionaries believed the best way to begin their work and to give it a firm foundation was through the school. The early schools were primitive in the extreme, but they formed a valued point of contact between the missionaries and the people. Out from these early, primitive schools, moreover, came the first native helpers to the missionaries.

For the first fifty years of missionary endeavor these schools had little grading or classification and attracted little attention. That they have been greatly developed during the last forty or fifty years shows the judgment of the missionaries as to the place of education in the effort to evangelize the Eastern races.

It is now generally agreed that in order to establish the Christian Church and the institutions which belong to it in any Eastern country, there must be connected with that church systems of education for the training of the Christian youth; and it is also agreed that such systems of education must be open to all. It has been demonstrated that without such methods of education, including the college and theological seminary, the missionary can never raise up native leaders upon whom the responsibilities of the work can be placed.

In addition, it has been made evident that the Christian community must stand for enlightenment and education. This has been the record of the Protestant Christian Church everywhere and in all ages. The Christian communities in the East today command an influence far in excess of their numbers because of their superior spirit and intelligence, and this superiority is secured through the unusual Christian educational advantages afforded them by the missionary institutions. Christianity stands as an intelligent faith to the people of the East, and as such it must be maintained in order that it may have the commanding influence it deserves.

Out of this educational endeavor there have grown up in the East systems of schools which were at the beginning far in advance of any indigenous educational systems. Take the case of India. There was no modern education in India when the missionaries entered the country. For a generation or more a conflict was waged between the missionary system of education, which was based upon the learning of the West, given to the people in the vernacular, and the Indian system, which based its education on the use of Sanskrit. The missionary plan prevailed and finally secured the approval of the government, and has now become the system of education throughout India. English is taught in all the mission schools as the classic modern language, since the government of India is in the hands of the English people, and it is manifestly an advantage to the Indian youth to have a reading and speaking

command of that language. Today the Indian and Ceylon governments give large subsidies to mission schools, because of their value to the communities where they are placed and their recognized worth to the government itself. The present educational system of India may be said to be primarily missionary in its origin and development, and largely in its conduct.

When we turn to China, we find that within three-quarters of a century modern education for the Chinese was begun by the missionaries. The Chinese system of education, although possessing great disciplinary value, contained little that could be regarded as a legitimate part of an educational system, according to any method of Western thinking. It conveyed no information to the pupils and gave them no knowledge of the world or of science or of anything outside of China. There was intense opposition to the missionary schools and, previous to 1900, progress was slow. At the same time many Chinese youth, receiving their impulse for a modern education from the missionary schools, turned to the West and soon made places for themselves in the best American and European institutions of learning. After returning to China they became the advocates of modern learning. In the meantime, the missionaries adhered to the idea that education, called by the Chinese "Western learning," must ultimately prevail in that empire. After the Boxer upheaval in 1900 and the return of the court to Peking, "Western learning" was looked upon with far greater favor by the official classes, and under the leadership of Yuan Shih Kai and others, that despised learning, which had for fifty years met so much opposition from the Chinese, was adopted by the government and its whole educational system was revolutionized. Chinese boys and youth were sent to America and Europe in large numbers to complete their education; the examinations for civil service were put upon the Western basis of learning and the old system of education was done away.

The missionary influence in Japan has been along the same lines as in China, although "Western learning" met with a far more sympathetic response on the part of the Japanese than with the Chinese. The Japanese were quick to see the value of modern education and rapidly revised their own educational system. While the credit for the great advance in education in Japan cannot be given to the missionaries alone, yet the Japanese themselves do not hesitate to speak freely of their obligation to the earlier as well as later missionaries for the introduction of modern schools and modern teaching into the empire.

In the Turkish empire the situation is even more clear. The schools in Turkey eighty years ago were all connected with the churches and mosques, and the curriculum consisted largely in teaching pupils to read, for the most part, an ancient ecclesiastical literature, of the meaning of which they understood little or nothing. Into these conditions the missionary brought the modern school with modern text-books. These schools were immediately popular with the Armenians and Greeks, but were not so quickly appreciated by the Mohammedans. Persistently the missionaries have adhered to the idea that the future of the Turkish empire required the modern school, and that the future of the Protestant Christian Church and the new Christian society must have its foundation in Christian education as well as in the gospel of redemption.

These schools have met with the cooperation and support of the Armenian and Greek populations. They have rapidly developed until the missionary college stands today for the highest and most complete form of education to be found in the empire. The Turkish government is now endeavoring to establish its own modern educational system, and, in doing so, is accepting as its model the missionary school.

Space will not permit mentioning the development of modern education in Africa, which is due almost if not

wholly to the missionary endeavor. Whatever of modern education is found today in the Dark Continent, traces its origin to the humble missionary school in which the missionaries have persistently pursued their work until they have reached hundreds of thousands of the youth of Africa.

The same can be said of the islands of the Pacific and of other countries in which the light of modern learning is shining today with increasing brilliancy. In grade the missionary schools include everything from the kindergarten and primary departments, up through the boarding and high schools, industrial and normal schools, to colleges and medical schools and theological seminaries.

During the last ten years the missionary educational system has been rapidly developing. Greater emphasis is placed upon normal training, not only for the missionaries who engage in teaching, but for the natives in the various countries who expect to become teachers. This whole educational system is far nearer self-support than any similar educational system in England or the United States. Many schools are wholly self-supporting.

In the 30,000 Protestant missionary schools of all grades in mission fields there are today more than 1,500,000 of the choice youth of the East. But what is more significant, these schools are becoming the models on which are organized the schools of the country. The missionaries, by the work they have done and the success of their endeavor along educational lines, have won for themselves an influential position as educators in the East.

It would be impossible to treat this subject fairly without referring to the development of woman's education by the missionaries in the Orient, where their work has been even more conspicuously successful perhaps than in the development of the education for boys. They have everywhere been the champions of the high place women should hold in Christian society, and as such the schools have played an important part. The conflict in this department of education has been more acute than in any other, but the struggle is now past and the great nations of the East have accepted it as an established fact that their girls must have educational privileges.

It is an interesting fact that the church has been the conserver of education in all history. It was so in the Middle Ages in Europe, when the learning of Greece and Rome was preserved through church institutions. The great universities of Europe and America were established for the purpose of developing the church and furnishing it with adequate leadership. Out of these ecclesiastical institutions have grown the colleges and great universities of national and international repute. It is evident that history is repeating itself in Asia and Africa. Institutions established by missionaries for the promotion of the church are today rapidly becoming national in their reputation and influence. Out of these mission schools and colleges are emerging permanent institutions, which will stand at the center of the educational systems of the Eastern nations as have their prototypes in the lands of the West.

FIELD NOTES

In Memory of Dr. Davis

(Japan Field)

Dr. Otis Cary reports that the death of Dr. Davis brings a heavy sense of loss not only to the mission but to the Japanese. Monday, December 12, a memorial service was held at the Doshisha, when the chapel was crowded, many graduates being present. Mr. Miyagawa preached from Hebrews 11:4, "He being dead yet speaketh;" short addresses were made by representatives of the students, faculty, alumni, Kumi-ai churches and the mis-

sion, Dr. Greene speaking for the last named body. A sketch of Dr. Davis's life was read by Mr. Makino, pastor of the Kyoto church. The alumni of the Doshisha propose to raise a fund of 6,000 yen ($3,000) to provide for two scholarships. Death has recently removed several other prominent figures in Christian circles in Japan: Bishop Williams, the second Protestant missionary to come to the empire; Rev. Mr. Okuno of the Presbyterian church, one of the first group of ordained Japanese ministers; and Mr. Kobayshi, perhaps the wealthiest man connected with the Kumi-ai churches and a generous contributor to religious and philanthropic causes.

One Remnant of the Adana Massacres

(Central Turkey Field)

Mr. Macallum, of Marash, sends this photograph of a widow and child at the outstation of Geben, whose pitiful story suggests the harvest of suffering and sorrow now being reaped in Central Turkey: —

"Mrs. Keoshker, of Geben, in the massacres of 1895 lost her husband, father, mother, brothers, sisters, and other near relatives to the number of fifty-nine. This was in Marash; later she married again and went to Geben, one of our outstations; here she and her husband built up a happy home. The husband was an earnest Christian. When the Adana massacre broke out in 1909 he was away in a Turkish village in the Adana province. The Turks seized him and told him he must deny Christ or be killed. On his refusal, they cut off his feet, then his hands; next his legs at the knees and his arms at the elbows; after that, the rest of his legs, and finally his head. To his very last breath he consistently confessed his Saviour. He was as true a martyr as any church history records. This story comes from trustworthy eyewitnesses. The two older children are now in an orphanage."

THE WIDOW AND HER CHILD

Mr. Macallum has been able to help the widow in building a small house, and also in providing food for the winter.

A New Line of Work at Marsovan

(Western Turkey Field)

A new branch of service at the Marsovan station is undertaken with the opening of the Martha A. King Memorial School for the Deaf, which is to be sustained by the Woman's Board. The purpose is to teach each pupil the language of his home and people. The Greek department is the first to be opened, the Armenian will start next September, and one for the Turkish boys and girls as soon as there is a demand for it. The school is designed particularly for children from six to eight years, though those older may be received. The teacher is Miss Galene Philadelpheus, a graduate of the college and of the teachers' training course at Smyrna. She has also had two years of preparatory work at Clark School for the Deaf at Northampton, Mass.

In Far Nauru

(Micronesian Field)

The latest news from Mr. Delaporte, of Nauru, in the Marshall Islands, dated October 27, was full of good cheer. Sunday services had grown in attend-

ance and interest; the new church building was crowded almost to suffocation. Christian Europeans connected with the phosphate works were helping the church, one of them serving as a most capable organist. Revival meetings at different outstations on the island were showing their effect in a new and intenser interest at the center. The community is becoming more and more diverse in its races. The Phosphate Company's steamer, just arrived from the regular tour among the Caroline Islands, had brought eighty-three boys and ten women as re-enforcements of laborers to the station, thus raising the number of Caroliners on the island to 400. About half of them attend services regularly, and as they have a different language from Nauru, they are under the religious leadership of a fine young fellow from Truk. The beautiful new schoolhouse Mr. Arundel of the Phosphate Company has donated to the mission was almost completed and was to be occupied the month following.

A Martyrs' Memorial Service

(Central Turkey Field)

One of the most tragic incidents in connection with the Adana massacres in April, 1909, was the loss of a group of Armenian preachers and teachers who were on their way to the annual meeting of the mission at Adana. Seeking refuge in a church building at Osmaniyeh, when it was set on fire they perished together. Their names, locations, and lines of work are recorded in the pamphlet, "The Martyrs of Cilicia," which the Board issued in connection with the memorial service at the Minneapolis meeting of 1909. Now comes from President Merrill of Central Turkey College at Aintab an account of a memorial service in connection with the burial of the remains of these martyrs in the Protestant cemetery there on Sunday, December 11, 1910.

It seems that when the church at Osmaniyeh was set on fire these men withdrew to the cellar, where the smoke overcame them and the floor and walls fell upon them. When later the *débris* was removed, their skeletons were found intact and could be identified by various signs as those of Professor Levonian, Pastors Zhamgochian, Ekmekjian, Bedrossian, and Kouyoumjian and Hagop Effendi Simjian. Unfortunately, afterward the bones were mixed together in order to prevent, if possible, their removal from Osmaniyeh, so that it was impossible to separate them and all were buried in a single coffin and grave.

A funeral service was held in the Second Church directly after the morning Bible school. Only limited and late announcement of the services was made, so as to avoid any kind of public demonstration. The service at the church included a short address by President Merrill, and at the grave Professor Mattosian spoke illuminatingly upon the text, "Their works do follow them"; as God rewards them, as their influence abides among us, and as others take up the duties which they have laid down. He told of meeting Professor Levonian at the college gate one cold, wet night, as the latter was setting out for the city. To the question what took him to the city on such a night, the answer was quick that there was a committee meeting at the church. To further remonstrance for going, Professor Levonian made this reply: "I must work while it is day: the night cometh, when no man can work."

Christmas at Pasumalai

(Madura Field)

Christmas was certainly thoroughly observed in this land of its adoption. The night before was spent by some in decorating the church; at five in the morning the bell rang for service, and if the crowd that gathered was a little sleepy and chilly looking, the meeting soon rang with the spirit of joy and thanksgiving and with the music of Indian instruments. Four other meetings were held during the day, the last being a service at Madura; the children at Pasumalai sent a box to their home mission in the North. Mr.

Powers, who was experiencing his first Indian Christmas, enjoyed a long talk in the evening with the Hindu students, whom he found approachable on almost any theme. More than one hundred children met on the veranda to sing the Christmas lesson and to receive small presents from the hands of a native Santa Claus.

GATE OF FORT, SHOLAPUR

Sholapur in 1910

(*Marathi Field*)

Mr. Gates, surveying the last year in the Sholapur district, notes incidents here and there which show progress of the Christian movement in that section of India. There are eight churches in the Sholapur district: two of these are in Sholapur, and one of them is composed entirely of lepers in the asylum. The First Church shows the results of a faithful pastor's work. A growing feeling of unity and harmony in effort is evident in the whole Christian community.

The influence of the Christians in the outlying villages is indicated by the name that has been given to a village where several families live. The place used to be called Chor (thief) Pimpari, but now is called Christian Pimpari.

The village work centers largely in the Christian school. The teacher is often the only adult in the town who can read and write. He has many opportunities to do favors, and his life touches other lives on many sides, his influence over his pupils and through them over the adult population being greater than that of the preacher. India is a land of villages, and village life here has its peculiarities. Each village is in some respects like a family, with the *patil* as the *pater*. If a Christian center could be formed in every village it would be an important step in the regeneration of the land.

IN THE SHOLAPUR KINDERGARTEN

The coming to this district last June of Mr. and Mrs. A. D. Ohol, native Christian workers, makes a valued addition to the force. Mr. Ohol got an excellent education in America, an excellent wife from Madras, and an excellent missionary spirit from somewhere, and the Barsi district is sure to profit by all of them. This mission has been calling for a missionary family for Barsi, the last forty years. The town has about 25,000 people, and there are large towns on the railway each side of it.

Some of the leading Indian Christians, who know the whole Marathi Mission well, think that there is not such an interesting field anywhere else in the mission.

Far North in Japan

(Japan Field)

Mr. Bartlett, writing at Christmas time from Otaru, speaks of the delightful spirit of love and co-operation felt in the work there. The little church has announced that the coming year there will be need of only three-fifths of the present aid, and the year after no aid at all; this without the slightest pressure to reduce the aid even by one cent. And it must be remembered that Otaru is in the Hokkaido, the newly settled and developing part of Japan, corresponding to what is, or used to be, our Western frontier, where Christian work and institutions can hardly be expected to be beyond the home missionary era. The recent conversion at Otaru of a stubborn and, so far as Christianity was concerned, a somewhat malevolent Confucian scholar and teacher in the school where Mr. Bartlett teaches English was the occasion of wonder and joy to all. His confession of faith he put into a Chinese poem of four stanzas, to be read at the Christmas festivities of the Sunday school. The celebration was in a hall which will accommodate 450, but for that occasion would not contain nearly all who sought tickets. Several young fellows of non-Christian families who have been growing up in mission society are now coming forward with their confessions, to the great heartening of those who have been working for them.

Girls' College at Smyrna Burned

(Western Turkey Field)

The American Collegiate Institute at Smyrna was partly burned by fire, January 30. This institution, established by the Woman's Board of Missions about thirty years ago, has grown to be one of the largest and most influential American colleges for girls in the empire. It maintains kindergarten, primary, and regular college courses, besides a normal training department, where teachers have been prepared for American schools in the other parts of the country as well as for schools of the native communities in Smyrna and elsewhere. Five or six American ladies and a staff of well-trained native instructors are connected with the college, which has 300 pupils in all its departments. The property is understood to be fully covered by insurance, so that the financial loss will not be heavy; yet the work of the year cannot but be seriously interrupted, and the determining of plans for the future will involve increased burden.

LETTERS FROM THE MISSIONS

NORTH CHINA MISSION

IN MEMORIAM

Dr. Chauncey Goodrich sends from Peking some reminiscences of his friend and fellow-missionary, the late Dr. Charles A. Stanley. One striking fact about these recollections is the contrast which they suggest between the missionary situation when these men began their labors and that of the present time. From Dr. Goodrich's letter we quote two or three most characteristic paragraphs: —

"Much of my acquaintance with Dr. Stanley has been in missionary journeys. In the old times we were always looking for new fields in which to expand. One such place was found in Ichou, near the Western Tombs; too near, indeed, as it had to be given up and the Chinaman who rented the place was imprisoned after a terrible beating. When the news came Dr. Stanley and I at once visited the officials of the city and demanded his release. The masters of geomancy would not allow a foreign preaching hall in such close

proximity to the tombs of their emperors, and the money paid for rent was restored. Dr. Stanley skillfully and tenderly bound up the dreadful wound with honey and ointment — we had no medicines — in place of red pepper and salt, which had been used by the Chinese.

"Another journey with Dr. Stanley stands out in memory, a visit of inspection to Pao-ting-fu. We went, as we were wont, on top of the city wall, a fine place for a promenade, to get a better view of the city and the surrounding country, and were followed by a crowd. Suddenly the gate below was barred and locked, and we were prisoners. After an hour or so of durance vile we were bidden to go down. The gate was opened, and we found two carts waiting, in which we were silently escorted to our inn, a great multitude looking on. We left the city early the next morning. Pao-ting-fu would not have either foreigners or the gospel.

"In these experiences of travel and evangelistic work, with which much of our brother's life was filled, I found Dr. Stanley always courteous and winning, equal to any emergency, cheery in the midst of hardship and weariness, with no want of courage, and withal a touch of humor; in the midst of danger, ever faithful in preaching the glad evangel, and always a delightful companion. Such experiences formed the basis for the friendship of a lifetime."

THE WOMAN'S CLUB IN CHINA

Mrs. Ament, back again in China and at Peking, writes of the new quarters provided there for special work for women, which they call the "Women's Hall of Enlightenment":—

"We are 'at home' to our Chinese friends on the 5th to 15th and 25th of each month. On these days we have discussions on some subject such as home hygiene and sanitation, illustrated with pictures, solar lantern, or in other ways; practical demonstration when possible. The utter absence of any preventive measures in the case of consumption or other contagious or infectious diseases makes it imperative that all missionaries lift their voices as they have opportunity to suggest ways practicable in ordinary homes of guarding the health of the family.

"We have had recently two most important meetings here. The first was held in the South Church, and was a meeting of the Anti-Cigarette League organized a year ago through the influence of Miss Russell and Miss Miner. It was attended by twenty-one girls' schools, fifteen of them non-Christian. The program was theirs, Mrs. Goodrich purposely taking but a small part of the time to explain the mottoes and watchwords, feeling that their taking the responsibility of the singing and speaking would deepen their interest in the movement.

"The next meeting, which was anti-opium like the first, was moderated by Mrs. K'ung. Her husband is in the direct line from Confucius, and they live in the place called the 'Holy Man's Palace' (Sheng Ten Fu), where just now Duke Yen is staying while on his semi-annual visit to court. Mrs. K'ung is an earnest woman, deeply interested in these and other social reforms. She is very quiet in dress and manner, but full of courage and perseverance. When one plan brings small results she is ready to try another. She has just received a pathetic letter signed by 120 girls sold into the worst slavery in the southern city houses by parents or husbands who wanted opium. The poor girls say they are 'on a sea without a margin,' but they would save others if possible.

Its Social Value

"For hours before and after these meetings our newly furnished hall was full of women interested in these movements, and most interesting were their discussions of ways and means. More than one said, 'How convenient this building is; we never knew where to go before.' Groups of women came and went, were refreshed by a cup of

tea, became somewhat acquainted, and no routine work was disturbed as it often used to be when we had to receive them in our house. The buildings are Chinese, with brick floors, so that we have cold to contend with, and it is a bitter winter; but when the sun is out and the wind down we are cozy enough, and grateful for this temporary shelter for our growing work. In a front room, with windows on the street, we hope to fit up an exhibit where may be shown posters and appliances for fighting tuberculosis and other diseases.

Its Evangelistic Influence

"Working for these reforms helps our gospel work. Today we hear from the North Church Bible-woman that six persons in one family and three in another report their interest in the doctrine to be a result of their coming first to the street chapel fair day lectures. All have united with the church. A Mohammedan woman who stayed after prayer meeting for a chat on Wednesday said that she was drawn to us by the lectures, so that now she wanted to read with us and learn about the more important matters of our faith. Sunday an anxious-faced woman listened eagerly to words about the Saviour's power to strengthen our spirits and answer prayer. This woman had begun coming on fair days, and now brings her grandson to Sunday school and seeks the truth.

"At last the co-operation with others which we have so much desired has been brought about, and in *twelve chapels* in this city monthly or occasional lectures will be given to women, the speakers being mainly furnished by this mission; thirty-eight out of fifty will be given by our workers, native or foreign, filling the hour or sharing it with speakers from other missions.

"For several years the wife of a scholar, who acts as private secretary to one of the princes, has been coming to our lectures and remaining to visit, attending religious services frequently, and at the anti-opium meeting she signed the petition and forthwith left off her opium. Yesterday she came and spent hours first at one church and then at the other, restless and ill from the change and loss of the drug, but determined to conquer. We do hope she will conquer by faith in God and prayer. She says many are ready to profess openly when the highest officials come out in favor of the Christian religion. The prince for whom her husband writes has thrown away and burned priceless idols and objects connected with the worship, and turned the ancestral temple into the servants' quarters. This lady has as her sole duty to her home to purchase and arrange the idol offerings for her mother-in-law, who sets aside a large sum annually for this purpose. We are getting close to a number of ladies who use what we impart, and who will erelong be ready to take a pronounced stand against superstition and, we deeply hope, in favor of Christianity."

Mrs. Ament found a joyous welcome awaiting her at Peking. The picture of Dr. Ament which she brought with her was hung in the parish house and surrounded with expressions of love and honor, while for her and those who came with her red banners were hung.

"Wherever I go I meet people, foreign or Chinese, who speak of my husband with emotion. The old guide at the wall, the merchant in his shop, the men who were in our schools, have their words and tears of sympathy. They loved him and knew that he cared for them.

"Yesterday the wife and sons of Wu Ta Jeu, the mayor of Peking, called to express their sympathy, one of many such calls. The young men had been in our school studying English with me for a time, and because of their father's friendship with my husband they wished to call with their mother. Wu T'ai T'ai is much interested in our new quarters for reaching the women. She promises to come to hear some of the conversations."

WESTERN TURKEY MISSION

BOURDOUR

Rev. Charles K. Tracy, of Smyrna, writes of the reopening of a door of opportunity in an interior city of Asia Minor: —

"Bourdour is one of the more distant outstations of Smyrna. Back in the '80's Mr. Bartlett sent a preacher there to see what could be done, and this man's wonderful acquaintance with the text of the Bible won first the admiration and then the attachment of a few young men, who formed the beginning of an evangelical community.

"On attempting to build a mission house, the missionaries met great opposition, approaching a state of riot; Protestants had to be ever on the watch for flying stones, and they frequented secluded streets. But by applying to the Turkish government, through the American embassy, the missionaries succeeded in getting protection and finishing the building. The withdrawal, due to financial straits, of the American Board left this new work without the support necessary in the first years of any undertaking, and the building has not been kept in repair.

A STREET IN BOURDOUR

Just beyond the man (Mr. Pavlides) is the garden wall of the mission premises

A Fresh Start

"Now, after fifteen years of slow progress, a young preacher steps in and stirs things up. Mr. Pavlides finds that Bourdour is a good field if the workers keep busy. He finds that the Armenian community has no education

BOURDOUR

for girls beyond the kindergarten, and that they are discouraged about the boys' school because of the bad fortune they have had with their teachers. Two of them last year used to drink brandy in class time and in the presence of their scholars; so that the boys sent a written protest to the school board. 'Now give us good teachers in the mission,' says Mr. Pavlides, 'and a good school.' Smyrna station has sent the teachers, two good Christian girls, and until the town learns to patronize the school it will be a hard, financial load; but without the attempt there is no winning the position. Cannot some reader turn a stray two hundred dollars this way?

"Last year we won a place in Afion Kara Hissar, of which you will hear again. Let us try Bourdour this year and Odemish next, until the old Roman province of Asia hears once more the preaching of the gospel and the *teaching* of the gospel in its score of cities."

EUROPEAN TURKEY MISSION

IN TROUBLED ALBANIA

Rev. P. B. Kennedy, writing from Kortcha, January 4, describes the shifts in situation caused by the events of last year in that oppressed region: —

"What you have read in your papers about the oppression by the government during the past year has not been exaggerated. To the north of us hundreds have been killed; other hundreds have been beaten, exiled, or imprisoned. Quiet, peace-loving Albanians have been treated as the worst of criminals. All newspapers and schools have been prohibited. The government seems to fear to let the Albanians have the light lest they lose their faith in Mohammed.

"My colleague, Mr. Erickson, and his worker, Mr. Dako, temporarily required by the government to leave Elbasan, are now living in Monastir. Some time ago my worker, Mr. Tsilka, with his wife and family, decided that owing to the political conditions they would better leave Kortcha; so they moved to Monastir, with the idea that Mr. Tsilka would make a short visit to America. Upon the advice of our mission, Mrs. Kennedy and I moved into this Girls' School building to protect the school by our presence as Americans. Soon we were summoned before the government, and its representatives called here announcing that this school was closed like all others where the Albanian language is taught. We protested that this school was not closed and could not be closed, and secured the co-operation of our American ambassador. The government has made no further objection to its continuance as an American school. We live in the building, and both Mrs. Kennedy and I are teaching here. We have sixty-five pupils, including several small boys and the fourteen boarders. Miss Parashkevia Kyrias, sister to Miss Sevastia Kyrias, who married Mr. Dako last August, is now principal. Three other teachers assist her.

"The opportunity is good in this city to open work for boys and men. Since the authorities closed the Albanian Boys' School, its pupils have been clamoring for admittance with us. The Greek and Turkish schools are hostile to them for having ever withdrawn and give them a cool reception. If the funds allowed it, I would strongly urge the reopening of our own Boys' School to meet this emergency. The Albanians are hoping from day to day that their own school will reopen. Possibly I may rent a room in some building and have a few classes in English, which the boys are so eager to study.

"I am now preaching each Sabbath in Albanian; both this preaching service and the Sunday school are largely attended, so that we long for a suitable church building.

"When last in Elbasan, which the mission has decided upon as the central station, we chose a certain healthful location outside the city as the only one suitable for the mission compound. Negotiations with the several owners resulted in a rise of prices, but this tract of land along the river is so ex-

cellently fitted for our purposes that it has been purchased, although not as yet properly transferred by the government to the American missionaries.

"Tomorrow I go to Monastir to confer with my colleague and our workers, Mr. Tsilka and Mr. Dako. Mrs. Erickson is seriously ill, and Mr. Erickson is enforced to remain in Monastir for the present. Mr. Tsilka will go with me to Elbasan to get this land (about 300 or 400 acres) properly transferred. The next step will be to secure permits to build. This plan takes all our funds and meanwhile little is left for the work here in Kortcha."

MARATHI MISSION

SOME SIGNS OF PROGRESS

Rev. Edward Fairbank, of Vadala, after an absence of fifteen months on furlough, writes of the things that strike him as most significant on his return to the field: —

"First, the wise management of the district by Rev. Shetiba Gaikwad. He has cared for and carried forward the many and diverse interests of the work with a large outlook and strong hand. The more I learn of his work during the past year, the more I marvel at his wisdom, humility, and faithfulness in dealing with the pastors, preachers, and teachers of the district as well as with the trying difficulties of the ignorant classes. His courage, his tact, his common sense, his Christian faith, zeal, and love are everywhere evident.

"From the financial side, the careful expenditure of funds committed to his charge is especially to be noted. So exact have been these accounts that a *marwari,* or native merchant, who furnishes ready money for checks, as well as grain, clothes, and incidentals for the boarding department of the Vadala schools, said to me, when asked to bring his accounts for final settlement: 'There is no need of my account books at all; the pastor has it all and always has it right. I depend on him for my accounts.' That, to those who know India, is a testimony worth having. Pastor Shetiba is to me a marked example of the power of Christ to mold and form a great soul out of India's downtrodden and despised classes."

Mr. Fairbank next notes the *esprit de corps* of the mission agents of the district, who have held together and worked together loyally during his absence; this unity marks a great gain. There has been advance also in the spirit of independence in the churches, especially among the leaders; if there has not been much change in outward expression of it, the spirit itself has increased, as is shown by many chance remarks and actions. Another line of improvement is especially welcome: —

"This district, probably more than others, has been afflicted with the debt habit. It has been a great misfortune. The work of the leaders has often been sadly injured by their debts. The pastor of one of the largest churches in the district, who himself has failed in this respect, said to me, 'Our church has taken up this matter seriously and determined that, come what will, they must be free from this heavy burden.' As a result much that has been looked upon as a necessity in household economy and dress is now considered a luxury that cannot be allowed."

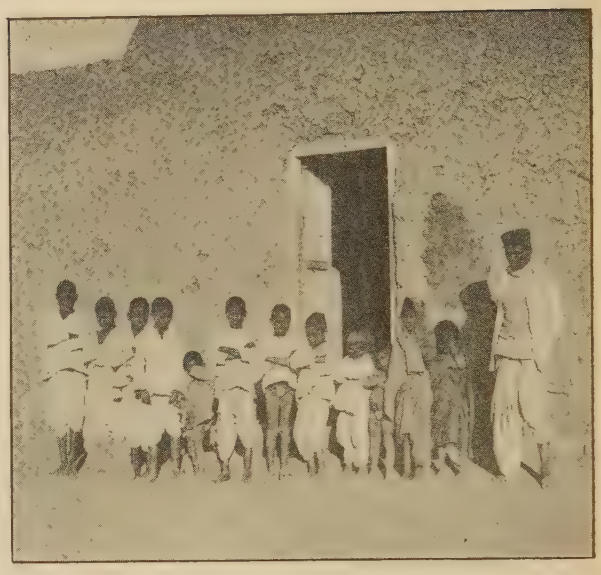
Village Schools and Their Teachers

The closing part of Mr. Fairbank's letter emphasizes the enlarging success and significance of the schools: —

"The village schools continue to hold their own as strategic points of evangelistic and educational influences and even steadily to gain ground. The children in these schools, their parents, the people of those villages and of the surrounding villages are through them being brought to a knowledge of Christ and his life.

"It is a significant thing as reported by the mission school inspector that today in these village schools are to be found so many children from the predominating castes of this part of India. Aside from the Christian children, who

have largely come from the outcastes, there are twenty-two children from the merchant caste, six Brahmans, sixteen Bhils (hunting tribes), two Gopals (wandering tribes), forty-one Mohammedans, 189 Mahars, thirty-six Mangars, and, most interesting of all, 258 Marathas, representing the main industries of the villages, farmers, blacksmiths, carpenters, masons, etc.



A VILLAGE SCHOOL, VADALA DISTRICT

"Some of the teachers have done notable work. Here is a Christian teacher who did so poorly in the training school that he was not allowed to complete his course, but was given a chance to approve himself first as an assistant and then as teacher in charge. He took a school that was run down. By dint of hard, faithful, and persevering work, he gradually gained hold of the agriculturists of the village. His school has thirty-two scholars, all from what are considered as *good* castes. He has taught boys in this primary school up to the fifth grade. Government officials of high rank have stopped to see and praise his work in the school. One official was so pleased that he gave the teacher a present as a mark of appreciation. But the best thing about this teacher is that he never fails to impart Christian truth to these scholars from the Hindu and Mohammedan castes. They are studying the Bible and learning from Christian example.

"Another teacher has worked four years in one place against great odds. It seemed as if the school would have to be given up, because of the indifference of the people. But this spirited young teacher has gained the victory. He has a school of forty children made up of all castes of the village, and the village, no longer indifferent, is enthusiastic over their splendid school.

"One of the best teachers in the district, a young man from the Mang, or one of the most depressed, castes died during the year. We feel his loss. His influence as a faithful Christian and teacher will long live in the village where he worked. Although an outcaste of outcastes, he has had Brahman children in his school as well as children of the agriculturist castes. His tact and faithfulness won the village.

"The note of significance that I close with is the very note that I carried with me as I went on furlough — the urgency of the villages for Christian schools. A number of villages, especially the agriculturist section, have sent in requests that they have a mission school. They want a Christian teacher. It is a time of significance and real opportunity; the Christian seed is being sown; the harvest must come."

NORTH CHINA MISSION

TRIALS AND TRIUMPHS

In a letter to friends, Rev. Emery W. Ellis writes from Lintsingchow: —

"To the south and west of Lintsingchow, for some time a movement has been going on which desires to be

connected with the Protestant church. How many people this movement embraces we do not know, but they are numbered by the scores. What the outcome will be it is too early to say. At the northwest, in Kwang Tsung Hsien, one small village has presented us with a very convenient place of worship. But recently the official fined the chapel ten *tiao*, along with a like sum assessed against three of our people, because of the theft of the census enrollment cards which are posted above the door. We protested, and are hoping that erelong there will be a settlement of the matter. That the loser should be fined and that there should be no action against the police does not seem just. Since fining the chapel there, the official has issued a proclamation saying that this action is official and that the *ti fang* shall be fined five *tiao*. The payment of just taxes is something very different from the payment of a fine of this sort, it seems to us. At Hiu Lu Chi, in the same country, a place of worship has been secured, the local group of Christians contributing one-half the amount necessary to purchase the place. The place is where some years ago a woman who had studied with Miss Gertrude Wyckoff was murdered. We trust that a new history is opening for this building, for the market town in which it is situated, and for the whole region.

"At our autumn large meeting the attendance was good. Twenty-four were received into the church by baptism, one by letter, and thirty-one were received on probation. In a few of our outstations the helpers are planning for station classes. Two of the helpers have taken to themselves wives who were Pangchwang schoolgirls, and are planning to live at their fields of work. We are hoping that this will be a way by which the women and girls of those outstations shall be enabled to receive more help than heretofore."

THE WIDE FIELD

TURKEY

THE NEW TURKEY

It was not to be expected that the adoption of a constitution and the change of government would settle at once all Turkey's difficulties or furnish full prosperity to all parts of the empire. The fact is, the situation in the land of the Crescent is in many ways disquieting; all the trouble is not confined to Albania or indeed to European Turkey.

In the Asiatic provinces, too, there are regions of discontent and conflict even though there are no outward rebellions. The emigration to America continues despite the new government, and is recognized as an alarming fact. One of the Turkish newspapers, as quoted in *The Orient*, declares that there are 300,000 Ottomans already in America who have come from Syria, besides 80,000 Armenians whose homes are in Anatolia, and in addition there are several thousands from the European states, Albanian, Greek, Bulgarian, and others. The journal declares that this tide of emigration cannot be stopped until its causes are removed, and these the authorities do not seem to take under serious consideration.

The words of a Presbyterian missionary in *The Round World* reflect the same situation: "Syria is certainly having 'hard times' now. Perhaps it is no lack of confidence in the constitutional government, but rather crass ignorance of its methods and purpose, and the fact that the new government can hardly be said to have found itself or shown its power, that makes the people unsettled and depressed. The Christian Catholic population, which includes the Protestants, for the Protestant sect is not recognized in the government, greatly fear the conscription, and rather than serve in the

Turkish army under Moslem generals they are hastening to emigrate. One wonders whether the American politician was right who told us in Constantinople that twenty years would see a transformed Turkey. Certainly now prices are high, industries are conspicuous by their absence, people look harassed and unhappy."

It is a pleasure to note some points of progress and improvement, such as that the French engineers have arrived at Erzroom to lay out new roads in the vilayet; thus there are to be new highways between Erzroom and all the other cities of the region, including Harpoot, Van, and Bitlis. These roads are to be of ample width and suitable for the use of automobiles.

FROM THE FOREIGN PRESS

JAPAN'S WORK FOR CHINA. There are now 3,000 [Chinese] students in Tokyo; the number has decreased sharply from former years, but they are a much better, stronger, and more influential type of men than formerly; 100 of these men have been baptized as Christians during the last year; they will go back to China to be leaders in their several localities. — *The Japan Evangelist.*

EVANGELIZING A FAIR. Four missionary societies, Congregational, Episcopal, Salvation Army, and Methodist, united in holding evangelistic meetings in connection with the Maebashi Exposition for two months last autumn. Afternoon and evening meetings were held on small plots just outside the grounds, where there were 6,000 listening to the gospel message, and about 350 registered themselves as inquirers; a children's meeting was held before the main service each evening, and a large public meeting, by consent of the exposition authorities, was held, without charge for rent, in the common hall inside the grounds. Addresses by Japanese Christian leaders made a strong impression.— *The Japan Evangelist.*

INDIAN CHRISTIAN LEADERS. The Triennial Convention of the Young Men's Christian Association held in Bombay, December 28 to January 1, was inclusive and impressive, just as a spectacle. Here were gathered Burmans, Sikhs, and Singhalese, representatives of many races and of most of the great centers of India, Burma, and Ceylon. Every division of the Evangelical Christian Church, as well as the ancient Syrian church of South India, was represented. The quality of Indian leadership displayed at this convention was striking and full of promise; the distinct note was emphasis on work for the social uplift of India. The benefit of this convention is beyond estimate; its delegates are leaders among the educated young men of India, facing tremendous opportunities for good influence in this time of crisis and flux in India. — *The Dnyanodaya.*

CONSTITUTIONAL CHANGES IN CHINA. The constitutional program submitted by the Chinese assembly has been revised by the throne, and in its amended form includes the promulgation during the present Chinese year of regulations for the formation of a cabinet and the apportionment of an advisory council consisting of the members of the present grand council, with Prince Ching as president. Arrangements are also to be made for the withdrawal of the Manchu bounties. By the end of 1911 these changes are to be perfected, civil, commercial, and criminal laws issued, and a privy council instituted. In 1912 a parliamentary budget will be framed and regulations issued for the holding of elections, which will be followed by the organization of a parliament in 1913.—*The London Weekly Times.*

PRINCE CHING. There are persistent semi-official rumors in Peking to the effect that Prince Ching has decided to retire from official life. His resignation, which was refused by the throne, was thought to be conclusive, for the impeachments of the imperial assembly were sufficient cause in themselves for his resignation. Moreover, it was generally understood that Prince Ching advocated a firmer stand against the increasing demands of the house for

the early inauguration of a parliament, the establishment of a cabinet, the removal of queues, and in matters affecting China's foreign policy; and the tide of public opinion was influenced against him accordingly. The throne's comment upon Prince Ching's resignation was couched in language that would adorn a valedictory edict, and it is commonly supposed to presage the acceptance of a later request. His departure would be hailed with sincere satisfaction by the reformers and probably by ambitious younger statesmen. — *The North China Herald.*

In Northeast China. Rev. C. E. Ewing, of Tientsin, reviewing the situation in Chihli, Shantung, and Shansi, those great and dominant provinces of North China, sees much that is encouraging in the outlook. Much has already been accomplished in removing the opium curse: in lessening the cultivation of the poppy, in the breaking of the opium habit by multitudes of individuals, in the sharp watch upon officials and a clear understanding that they cannot hold their offices and persist in using the drug, and in the rising and imperious tide of protest to Great Britain that China must be released from the bondage of the Opium Treaty. In governmental affairs, the event of the year which has captured public attention and everywhere won favorable comment is the determination to hasten the time for the announcement of a constitution and the forming of a parliament. The public press, too, is increasingly influential and discusses public affairs with marked sanity and seriousness. Public improvements are being undertaken on all sides, mostly, of course, in the large centers. New local and provincial assembly halls are rising. Railway building proceeds steadily; the Peking-Kalgan Railway, started by Chinese engineers, and in successful operation for some months, is now to be extended to open up much of North Shansi; the Tientsin-Pukou Railway is also being pushed forward beyond the Yellow River. Educational development continues; good, steady work is being done in the government schools and colleges in many large centers, and gradually the number of schools is increasing in the country towns and villages; students educated in foreign countries returning to China are often devotedly eager to enter the service of their country and that, too, from patriotic motives. — *The Chinese Recorder.*

THE PORTFOLIO

Missions without a Home Base

We print one of several letters from correspondents who desire to see the experiment tried of sending out missionaries who would not be supported by a home base, but would look for support to the peoples whom they sought to evangelize. Some of the writers fail to realize that the proposed experiment has been made within recent years in many lands and by many missionaries. In the course of a walk through a little known district of Central Africa, the editor of this review came across a missionary who had landed in West Africa with a companion and had bought a set of carpenter's tools, with the help of which he hoped to earn his living. He was then about five hundred miles from the coast, ill with dysentery, from which he soon afterwards died. He and his companion, who died before getting so far into the interior, had received an enthusiastic send-off by a meeting in America, which had warmly approved their proposal to do missionary work without relying upon any home base. They were men who would both have done good work as missionaries had their friends supplied sufficient funds to support them; but their resolve to be independent of any home base and to live on whatever the natives offered them

resulted in their death before the people whom they desired to influence had begun to understand their message.

From editorial in The East and the West.

The Leadership of Christ

Coming down here tonight, I thought of the thousand things one might say if one were skilled in the saying; but the thought that came to me most was, "What is the central idea of the Bible and of the eternal influences stretching into that space which no mind or eye can fathom?" What is the central idea? Well, the central idea is leadership, the fulcrum of power, the power to lead. That is so in our relationship with that Being whom the eye cannot see, but the heart can understand. And here in this world of care, struggle, and conflict, with its hours of troubles so many, and its work continuous, what is the thing that moves us? However great the cause, however large the idea, it never moves unless some human leads it. The whole history of humanity, of civilization, the whole movement of human life since the world began, has been the story of leadership. If that were not so, then the whole basis of our religion would be false. From the first chapter of the Bible to the last line of Revelation you have leadership — Abraham, David, Moses, Joshua, Elijah, Jeremiah that unhappy leader; all of them leaders, all of them representing something, and behind them tribes and peoples animated by the life of the idea embodied in them — that is the secret; and then came the Leader of the newer Revelation. From book to book in the Old Testament, from book to book in the New, is but to turn over the pages; but ages are represented in these records, histories of people inspired by the center of all light, moving slowly and steadily on to a greater enlightenment, culminating in One Figure, the Leader who has gathered more together of all the work of the world than any that ever influenced the world or ever can. If you take history, if you read the religions of Buddhism, Mohammedanism — all have in them that principle of leadership, all have in them the moral ethics and religious teachings of laws and conduct; but none of them have in them the inspiring power of that religion represented in the Being who, recognized as Man, was the highest expression of human life that the world has offered or can offer.

From a speech of Sir Gilbert Parker, M.P., delivered in the Town Hall, Gravesend, from the chair of the annual meeting of the Gravesend Auxiliary of the Bible Society as printed in "The Bible in the World."

As It Looks to a Missionary Visitor

It is a pleasure to note how largely education in Jaffna is in the hands of the missionaries. The government maintains no schools of its own, but grants liberal aid to private institutions. Of the 300 schools in the peninsula, 124 are under the management of the American (American Board) Mission; about 100 are controlled by the two other Protestant missions; the remainder being divided among the Catholics and Sivites. The American Mission has more than 10,000 children enrolled in its schools, 3,500 of whom are girls. Thanks to the missionaries, 88 per cent of the boys and 44 per cent of the girls of school-going age in Jaffna are attending school — a good record. Most of the teachers employed are Christians, and the schools exert a strong evangelizing influence. At Tellippallai a normal school is maintained with sixty students, who are being trained as vernacular teachers.

Undoubtedly the most interesting department of missionary work in Jaffna is the boarding school. Owing to the high social position held by the Christians, these schools are patronized by Hindus as well as Christians. For example, of the more than 200 girls in the Uduvil Boarding School, nearly one-half are from Hindu families, who enter the school under the same conditions respecting food, clothing, tuition, and discipline as the other boarders.

The same thing obtains in the Jaffna College, where in outward appearance no difference can be observed between the Hindu and Christian lads, the former showing practically the same interest in the spiritual régime of the college as the latter. . . .

It goes without saying that the Jaffna missionaries have an opportunity of Christianizing the homes of the high caste Hindus, of which we know nothing in South India, where the reception of caste boys or girls into a boarding school debars them from returning to their Hindu parents.

From an article entitled, "An Arcotian in Jaffna," by Rev. J. H. Wyckoff, of the Arcot Mission, India, and published in The Mission Field for February.

Two Men of Mark in the New China

Many of you in the homeland already know of Principal Chang Po Ling, who was brought to the Christian faith and has given a testimony which has profoundly influenced the church throughout China, especially in North China, where he is of course best known. He has stood alone among men of this type, leading them to consider their personal relation to what they have looked upon as the foreigner's religion.

He says, "My friends are watching me closely." He is a social reformer, giving his time and energy to creating public sentiment against foot binding, early marriages, and other social abuses. As a Christian leader he has already come to the front. He is now having a prominent part in promoting the Chinese church. He has led his brother to Christ, and has had the joy of seeing him become the first signer of the declaration card of the recently organized Chinese Volunteer Movement for the ministry. The brother starts soon for America, where he plans to study for his future work. As director of our Association, Mr. Chang had the principal part in securing a gift of $13,000 from H. E. Ou Yang for our new building site, and has had much influence with this well-known gentleman of the official class in leading him to a public confession of Christ, which he did at the close of a recent series of meetings conducted under the auspices of the association by one of our foremost evangelists, Pastor Ding.

Much more could be written of Mr. Chang as a Christian leader, but we must drop his name now to mention the significance of Mr. Ou Yang's conversion. Space forbids writing more than a line of this most extraordinary character. Here is a man of vision. He is also a man of large tasks. The most recent of his undertakings is the formation of a corporation to purchase the street car lines of our city from the present company, which is under foreign control. He is also working on plans for colonizing large tracts in Mongolia. This man, well known among the educators and officials of Central as well as North China, has, after years of secret believing in Christianity, taken a fearless stand. What he will accomplish for the kingdom of God in China, if he is spared, will make a most striking chapter in the future history of Christian effort for the neglected higher classes of this potentially great empire.

From article of R. M. Hersey, Young Men's Christian Association Secretary at Tientsin, in Foreign Mail for January, 1911.

A Triumph in China

Again and again in the history of the Christian missionary propaganda a happy issue out of conflicts with suspicious peoples and hostile rulers has been won by the physician, who has secured a standing by the cures that he has wrought for governors of provinces and chief citizens. Reports from China now indicate that the trained missionary physicians who have settled there are to be the main reliance in combating the bubonic plague, which is steadily working its way down from Manchuria toward the heart of the empire and already is taking its toll in the capital itself. Foreign observers of the present social ferment in the vast empire admit

that it is being most wisely guided, so far as it has leadership, by natives who have come under the influence of American educators, either in this country or in the missionary schools there. And if now the American trained missionary physicians and their pupils and nurses in the hospitals are to be the reserve force that is to fight the terrors of the bubonic pest, then there will be enhanced prestige for America and a greater debt of obligation of China to the United States.

Editorial in Boston Herald, January 21, 1911.

A Slander Once More Refuted

But of the charge of looting at Peking brought against missionaries, I know what was currently reported there at the time of my arrival, between nine and ten weeks after the siege of the legations was raised by the relieving forces of the allies. What had happened on that occasion I learned from those who had undergone the siege and were still on the spot. Not a single English missionary was ever reported to have looted Chinese property. There had been housed in the British legation, and in the palace of a Chinese prince, within the line of defense, between 2,000 and 3,000 native Christians, who were absolutely destitute. I was told that a foreign missionary, with the authorization of the diplomatic representative of his country, took possession of the contents of a deserted palace belonging to one of the fugitives concerned in the siege of the legations, and sold them by auction in order to provide funds for feeding those poor people. That is the whole of the story. It may be added that when the relieving forces entered the city on the south, the Empress Dowager fled on the north, accompanied by her court and by all the leading persons who had encouraged the Boxer movement and engineered the siege of the legations. Their houses were left empty and were rifled of their contents not only by the troops, but by the native populace that had remained behind.

From Sir Ernest Swatow's reply to Sir Hiram Maxim, as quoted in The Japan Weekly Mail.

THE BOOKSHELF

Orientalisms in Bible Lands. By Edwin Wilbur Rice. Philadelphia: The American Sunday School Union. Pp. 300. Price, $1.00 net.

Manifestly this book was not written hastily nor published to meet the call of a passing hour. It is the result of long and wide reading and of careful selection and classification by one whose task has been to promote the study and teaching of the Bible, and who has had exceptional acquaintance with Oriental scholars. In thirty-seven chapters, under such familiar heads as family and social life, occupations, civil affairs, religion, and morals, Dr. Rice has gathered a wealth of information concerning the habits and thought of Eastern lands, to all of which the reader is abundantly guided by the full table of contents, numbered and entitled paragraphs, a full index and footnotes to the Scripture references. A table of these Scripture references following the index would make the volume, in an important sense, a veritable Bible dictionary. As will appear from the title, the material touches mainly life in the Turkish empire, though some references appear to life in other parts of the Levant, and even in India and Japan. The book will be of great value to teachers of Sunday schools and mission study classes, and in particular just now to the stewards of missionary expositions who have to deal with Bible lands.

Missionary Heroes in Oceania. By John C. Lambert. Philadelphia: J. B. Lippincott Co. Pp. 163. Price, 75 cents.

The romantic stories of Bishop Patteson, James Chalmers, Father Damien, John G. Paton, and other heroic mis-

sionary leaders are here gathered into a volume that will appeal to adventure-loving young people, for whom it is evidently designed. The author frankly admits that it is not his aim to depict the deeper side of Christian missions, but to bring out those elements of romance which, if accidental and occasional, attract attention and may kindle an interest in missionary endeavor that shall lead to further reading and to a deeper sympathy. Here is a good book for a Sunday school library or for a birthday gift to an adventure-loving boy. One could wish that the illustrations were less blood-curdling; they tend to cast an unworthy suspicion on the full credibility of the text.

On Trail and Rapid by Dog-Sled and Canoe. The story of Bishop Bompas's life amongst the red Indians and Eskimo. Told for boys and girls. By Rev. H. A. Cody, M.A. Philadelphia: J. B. Lippincott Co. Pp. 203. Illustrated.

Admirably fitted for its purpose is this story of the Church Missionary Society's heroic bishop in the Canadian farthest Northwest. It is in no sense a complete biography; the details of forty years of strenuous missionary service could not be condensed into a book of medium size. But characteristic scenes and adventures are dwelt upon till the figure of an intrepid apostle of Christ stands forth to challenge the admiration of hero-loving youth, while inwrought into the story is a deal of information concerning the life of Indians, Eskimos, white settlers, mounted police, Klondike miners, indeed all the dwellers in that wild and lonely land. What impresses the student of missions in the record is the enormous outlay of time and strength required to tend the small and scattered flock committed to the care of this indefatigable shepherd. Long expeditions involving weeks of absence, exhausting exposure, and hairbreadth escapes from death, sudden or slow, marked the yearly round of toil of this man, who traversed a country for the most part frozen and uninhabited.

Dr. E. P. Tenney's "Contrasts in Social Progress," to which attention has been called more than once in the *Missionary Herald* as a book of unusual importance, has been translated with some adaptations and published by the Christian Literature Society for China, after first appearing in serial form in a magazine which circulates among the leading officials and gentry of the empire. Dr. Timothy Richard speaks of it as a most timely and important help to China in its present crisis, and expresses the hope that it is being translated into the languages of Asia and Africa, as well as into the leading languages of the world.

THE CHRONICLE

Departures

January 28. From New York, Dr. and Mrs. James B. McCord and Miss Fidelia Phelps, returning to the Zulu Mission.

Arrivals Abroad

December 6. At Foochow, Miss Gertrude Blanchard.

December 11. At Davao, Mindanao, Miss Mary R. Mathewson.

December 15. At Bitlis, Rev. George P. Knapp.

December 26. At Pasumalai, Rev. and Mrs. J. P. Jones.

Death

January 25. At Constantinople, Rev. Herbert M. Allen, of the Western Turkey Mission. (See pages 103 and 117.)

Birth

January 15. At Lintsingchow, a son to Rev. and Mrs. Emery W. Ellis, of the North China Mission.

Crowded out of other place in this number, there may be slipped into this roomy and hospitable corner a message from Miss Graf, of Mardin. The Sunday schools there-

about are studying the International Lessons for 1910. Miss Graf would be very grateful for any quarterlies or other helps, still in good condition, especially those of younger grades, for the use of these schools in the Orient. A small package could be sent promptly by mail to Miss J. Louise Graf, Mardin, Turkey, via Constantinople; or if sent to the Rooms the material will be forwarded from here in due time.

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It seems too bad that one who leads the strenuous life of a surgeon on the mission field should be compelled to spend part of his furlough in the midst of hospital scenes; but Dr. Shepard, of Aintab, has had to do that, and moreover not to witness, but to undergo an operation. The *Herald* is glad to bear the news to his friends in this land and in Turkey that he is now convalescent, and as he says, in a letter to the Rooms announcing his approaching discharge from the hospital, "hopes for a prolonged service in Turkey." Since the event had to be, Dr. Shepard doubtless congratulates himself that he could have the experience of being under the care of the celebrated Drs. Mayo in the hospital at Rochester, Minn.

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Welcome messages have been received recently from two men who last year were week by week in the company at the Prudential Committee's table, Col. Charles A. Hopkins and Rev. John H. Denison. From both the word is one of courage and cheer, with unfailing interest in the work of this American Board.

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The Children's Corner this month contains the fifteen children of the missionaries at Mt. Silinda, Rhodesia, as they looked in August, 1909.

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Dr. Arthur Smith is leading a busy life in the threefold occupation of man on vacation, missionary on furlough, and Assistant Moderator of National Council on call. He flies into the Board Rooms occasionally to get a bundle of mail or to leave a new address, and the next we know he is way down South or headed for the frozen North or planning for a tour to the Pacific coast.

∴

As forecasted in last month's Chronicle, Mr. Wiggin is back at the Treasurer's desk; so the missions may breathe freely again and be sure that the monthly remittance will not be forgotten or missent.

∴

At Granville, Ill., Sunday morning, January 22, was held the commissioning service for Rev. John P. Dysart, under appointment to the South African Mission. The service was in charge of Rev. R. H. Zachman, the pastor of the church which plans to assume quite a share of Mr. Dysart's support; the sermon was by President Davis of Chicago Seminary; Secretary Hitchcock presented the commission and offered the prayer of consecration. At Wellesley Hills, Mass., on February 15, Rev. Charles H. Holbrook was similarly commissioned for service in the Western Turkey Mission; this latter service included the ordination of the candidate who had transferred his membership to the church in the anticipation of becoming its representative in the foreign field.

IN THE HEART OF AFRICA

The exercises included, besides the presentation of the commission, a sermon by Secretary Barton; ordaining prayer by Rev. W. W. Sleeper, of Wellesley, a former missionary in Turkey; right hand of fellowship by the pastor of the church, Rev. Parris T. Farwell, and charge to the church by Secretary Eddy. These ties between the home churches and their messengers on the mission field are among the very real and strong forces that bind East and West together in this new age.

∴

Dr. and Mrs. Jones's return to Pasumalai prompted an ovation; many went to Madura to greet them, and as they left there, late in the afternoon, for Pasumalai they were met by a large crowd with band and fireworks. At the bungalow a brief service of welcome brought out many expressions of deep affection from the people, and on the following day as the missionaries were in the midst of unpacking their goods they were continually called off to receive visitors, bringing wreaths, fruits, and rice as tokens of gratitude.

∴

When last heard from, Secretary Patton had reached Bombay and was quartered in one of the new bungalows contributed by the Plymouth Church, Minneapolis, Minn., which are model missionary dwellings for that climate and a great acquisition. He arrived just in time for the commencement exercises of the American Mission's High School, and is quoted as having been markedly impressed with what he saw and heard He would be able, he said, "to give a satisfactory answer to the inquiry which a leading supporter of foreign Christian missions had put to him as he was leaving America: 'Find out what those people whom we have helped to become Christians are good for. Find out especially in what way the products of our Christian institutions may be expected to be of use to the society in which they live.'"

∴

Congratulations to President MacLachlan, as he has just received gifts amounting to $55,000 toward maintaining and developing the International College at Smyrna. After thirty years of indefatigable labor for that institution and an unrelenting effort during his furlough to secure funds to meet the emergency arising from the very notable success of the college, he must feel a thrill of joy at the prospect of yet better things ahead; and we rejoice with him.

DONATIONS RECEIVED IN JANUARY

NEW ENGLAND DISTRICT

Maine

Augusta, South Parish ch.	2 28	
Bangor, Central Cong. ch.	170 00	
Bath, Central Cong. ch.	92 23	
Bristol, Cong. ch.	1 50	
Bucksport, Elm-st. Cong. ch.	17 42	
Farmington, 1st Cong. ch.	38 00	
Greenville, Union Cong. ch.	10 00	
Hampden, Cong. ch.	10 41	
Madison, Cong. ch., 23; Rev. Frederick H. Means, 25,	48 00	
Millinocket, 1st Cong. ch.	20 00	
Newcastle, 2d Cong. ch.	15 00	
Norridgewock, Mrs. Caroline F. Dole,	5 00	
South Portland, 1st Cong. ch.	40 00	
Topsfield, Cong. ch.	2 00	
Westbrook, Warren Cong. ch., 176.93; Cong. ch., 21.79,	198 72	
Windham, 1st Cong. ch.	15 00	685 56

New Hampshire

Barnstead, Cong. ch.	7 90	
Brentwood, Cong. ch.	10 00	
Concord, 1st Cong. ch.	179 33	
Exeter, Phillips Cong. ch.	71 00	
Greenfield Cong. ch.	8 64	
Lancaster, Cong. ch.	22 00	
Manchester, 1st Cong. ch.	100 59	
Meredith, 1st Cong. ch.	25 00	
Nashua, 1st Cong. ch.	67 55	
Swanzey, Cong. ch.	14 00	
Whitefield, Mrs. James Richmond, for Harpoot,	3 00	
——, Friend, for house, Shansi,	3,500 00	4,009 01
Legacies.—Hanover, Andrew Moody, by John K. Lord and Chas. P. Chase, Trustees, add'l,	50 00	
Laconia, Mrs. Susan A. R. Moses, by Artemas B. Smith, Ex'r,	1,000 00	1,050 00
		5,059 01

Vermont

Burlington, College-st. Cong. ch., toward support Dr. L. H. Beals,	600 00	
Castleton, Henry P. Higley,	100 00	
Colchester, Cong. ch.	20 00	
Dover, West Cong. ch.	3 00	
East Corinth, Cong. ch., toward support Dr. C. W. Young,	15 01	
Enosburg, 1st Cong. ch.	24 50	
Greensboro, Cong. ch.	12 50	
Hyde Park, Cong. ch., Belle J. Noyes,	1 50	
Lunenberg, Cong. ch.	8 00	
Milton, Cong. ch.	13 93	
Randolph, Bethany Cong. ch.	135 00	
Richmond, Cong. ch., toward support Rev. Wm. Hazen,	47 00	
Vergennes, Cong. ch.	39 04	
Waterbury, E. H. E.	20 00	
Wells River, Cong. ch., toward support Dr. C. W. Young,	50 00	
Weston, Cong. ch.	19 95	

West Townshend, Cong. ch. 18 60
Windsor, Old South Cong. ch. 11 70
Woodstock, Cong. ch. 18 50
———, Friend, 2 00
———, A deceased friend, 450 00—1,610 23

Massachusetts

Acton, Cong. ch. 22 49
Agawam, Cong. ch. 50 00
Amherst, Friend, for Aruppukottai, 5 00
Andover, Rev. C. C. Torrey, 10 00
Barre, Cong. ch. 14 50
Bedford, Cong. ch., of which 6 from United Workers, 59 00
Belchertown, Cong. ch. 30 07
Boston, Old South Cong. ch., 6,144.90; Central Cong. ch., 2,400; Mt. Vernon Cong. ch., 404.95; Eliot Cong. ch. (Roxbury), 326.06; Cong. ch. (Brighton), 153.10; 2d Cong. ch. (Dorchester), 92.23; Park-st. Cong. ch., Florence St. J. Baldwin, 50; 1st Cong. ch. (Charlestown), 40; Faneuil Cong. ch., 8.43; Albert Stone, 40; Mrs. Mary Clement Leavitt, 5, 9,664 67
Braintree, South Cong. ch. 40 00
Brookline, Harvard Cong. ch. 988 02
Cambridge, Pilgrim Cong. ch., 66.66; 1st Cong. ch., Friend, 50; North-av. Cong. ch., Friend, 50, 166 66
Canton, Cong. ch. 49 69
Cape Cod, Pilgrim, 15 25
Charlton, Cong. ch. 5 00
Chatham, Cong. ch. 7 00
Chesterfield, Cong. ch., toward support Rev. C. T. Riggs, 70 00
Clinton, 1st Cong. ch., 80; Ger. Cong. ch., 5, 85 00
Cummington, West Cong. ch. 2 85
Dalton, Zenas Crane, 250 00
Dracut, 1st Cong. ch. 3 00
East Northfield, Friend, for work in Ceylon, 1 00
Easton, Center Cong. ch. 18 47
Fairhaven, 1st Cong. ch. 14 12
Fitchburg, Rollstone Cong. ch. 49 92
Franklin, Cong. ch. 24 00
Gloucester, Trinity Cong. ch. 104 64
Granville Center, 1st Cong. ch. 10 00
Hingham, Cong. ch. 45 00
Holyoke, 1st Cong. ch. 209 55
Hyde Park, 1st Cong. ch. 92 34
Lawrence, United Cong. ch. 80 00
Leicester, John Nelson Mem. Cong. ch. 97 72
Leominster, F. A. Whitney, 15 00
Leverett, 1st Cong. ch., 23.60; Moore's Corner Cong. ch., for Pao-ting-fu, 11, 34 60
Littleton, Cong. ch., In memory of Miss Anna M. Manning, 6 00
Lowell, Friend, through A. O. Ludwig, 92.91; W. H. G. W., for native preacher, China, 72, 164 91
Ludlow, Union ch. of Christ, 33 80
Lynn, North Cong. ch. 18 00
Malden, Chas. A. Belcher, for native helper, Pangchwang, 30 00
Medford, Mystic Cong. ch. 125 87
Montague, 1st Cong. ch. 42 50
Natick, 1st Cong. ch. 50 66
New Bedford, Trin. Cong. ch. 20 30
Newburyport, 1st Cong. ch. 35 09
Newton, 1st Cong. ch. 452 82
Northbridge, Rockdale Cong. ch. 12 00
North Hadley, 2d Cong. ch., to const., with previous donations, FANNIE ELVIRA SCOTT, H. M. 11 78
Peabody, West Cong. ch. 17 20
Richmond, Cong. ch., 15.16; Wm. M. Crane, for Erzroom medical work, 83.34, 98 50
Rockport, 1st Cong. ch. 9 46
Salem, Crombie-st. Cong. ch. 43 50
Shrewsbury, Cong. ch. 168 25
South Hadley, Cong. ch. 15 00
South Hadley Falls, G. 50 00
Springfield, Park Cong. ch., 33.48; Olivet Cong. ch., 14.20, 47 68
Stoneham, 1st Cong. ch. 87 96
Sutton, Cong. ch. 10 00
Taunton, Winslow Cong. ch. 25 15
Waltham, 1st Cong. ch. 72 46
Warren, Cong. ch. 80 61
Wellesley, Cong. ch. 1 35
West Boylston, Cong. ch., for Adana, 5 00
Westfield, 1st Cong. ch. 30 00
Westhampton, Rev. Doras Clark, deceased, 42 00
West Springfield, Ashley School and Charitable Fund, 147 88
Whitman, 1st Cong. ch., to const., with previous donations, AARON R. WARFIELD, H. M. 34 22
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs, 75 00
Winchester, 1st Cong. ch., of which 219.98 toward support Rev. A. W. Clark, 521 26
Worcester, Piedmont Cong. ch., 2,280; Old South Cong. ch., of which 500 toward support Rev. C. B. Olds, 715; Union Cong. ch., of which 50 from member, to const. REV. FRANCIS ALDEN POOLE, H. M., 134.42, 3,129 42
———, Friend, 40 00
———, Friend, 2 00
———, Friend, 1 00—18,093 19

Legacies.—Holyoke, Benjamin N. Norton, by Thomas J. Lynch, Ex'r, 200 00
Millbury, Mrs. Sarah A. Spauling, by H. W. Aiken, Ex'r, 50 00
Seekonk, Ann E. Shorey, by Geo. H. Robinson, Ex'r, add'l, 475 51
Watertown, Edward D. Kimball, add'l, 3 75
Williamstown, Mrs. Cornelia A. Allis, by Rev. John W. Lane, add'l, 8 00——737 26

18,830 45

Rhode Island

Central Falls, Cong. ch. 34 58
Little Compton, United Cong. ch. 13 20——47 78

Young People's Societies

NEW HAMPSHIRE.—Wentworth, Y. P. S. C. E. 10 00
VERMONT.—Chester, Y. P. S. C. E., 5; Richmond, Y. P. S. C. E., toward support Rev. Wm. Hazen, 3; Wells River, Y. P. S. C. E., toward support Dr. C. W. Young, 20, 28 00
MASSACHUSETTS.—Boston, Pilgrim Y. P. S. C. E. (Dorchester), 27; Chicopee, 3d do., for Mindanao, 5; Dedham, Allin do., toward support Rev. C. A. Clark, 15; Plymouth, Pilgrimage do., for Mindanao, 15; Shirley, Y. P. S. C. E., for Shao-wu, 5; Westhampton, do., for Sholapur, 30, 97 00

135 00

Sunday Schools

MAINE.—Hampden, 1st Cong. Sab. sch., Ella E. Rowe's class, for Aruppukottai, 45; Harpswell, Cong. Sab. sch., for work in Micronesia, .30; Westbrook, Cong. Sab. sch., for Mindanao, 2.25, 47 55
VERMONT.—Chester, Cong. Sab. sch., 10; Ludlow, Cong. Sab. sch., 1; Milton, Cong. Sab. sch., 2.33; Rutland, Cong. Sab. sch., toward support Rev. E. A. Yarrow, 14.58, 27.91; *Less*, St. Johnsbury, South Cong. Sab. sch., returned, 4.14, 23 77
MASSACHUSETTS.—Amherst, 1st Cong. Sab. sch., 13; Ballard Vale, Cong. Sab. sch., 12.72; Boston, Central Cong. Sab. sch. (Dorchester), for Mindanao, 2; Brookline, Harvard Cong. Sab. sch., Prim. Dept., for Mindanao, 5; Chicopee, 3d Cong. Sab. sch., 5; Foxboro, Bethany Cong. Sab. sch., 18.07; Hardwick, Cong. Sab. sch., 5; Holyoke, 2d Cong. Sab. sch., for Mindanao, 40; Lancaster, Cong. Sab. sch., 3.85; Lawrence, South Cong. Sab. sch., Prim. Dept., for Mindanao, 2.50; Lee, Cong. Sab. sch., 70; Lowell, High-st. Cong. Sab. sch., 16; do., Highland Cong. Sab. sch., Jun. Dept., for Mindanao, 8.50; Lynn, North Cong. Sab. sch., 40; Medford, Mystic Cong. Sab. sch., 7.50; Melrose Highlands, Cong. Sab. sch., 17.61; Northampton, Edwards Cong. Sab. sch., for Pangchwang, 17.70; Springfield, South Cong. Sab. sch., 33.75; Westboro, Evan. Cong. Sab. sch., 5; Weymouth Heights, 1st Cong. Sab. sch., 10;

Worcester, Old South Cong. Sab. sch., toward support Rev. C. B. Olds, 50, 383 20
RHODE ISLAND.—Pawtucket, Park-pl. Cong. Sab. sch. 25 00
479 52

MIDDLE DISTRICT

Connecticut

Ansonia, 1st Cong. ch. 141 00
Ashford, 1st Cong. ch. 1 00
Berlin, C. S. Webster, 10 00
Bethel, 1st Cong. ch. 100 00
Bridgeport, Park-st. Cong. ch., 327.78; 2d Cong. ch., 186.40; Friend, 100; Friend, 3, 617 18
Canterbury, 1st Cong. ch. 20 50
Chaplin, Cong. ch. 20 56
Cornwall, 1st ch. of Christ, 385 00
East Hampton, Cong. ch. 6 22
East Hartford, 1st Cong. ch., Laymen's Miss. Com., for hospital work, care Dr. F. Van Alien, 325 00
Enfield, 1st Cong. ch. 40 10
Farmington, Cong. ch., of which 10 toward support Rev. C. E. Ewing, 180 68
Goshen, Cong. ch. 119 00
Granby, Geo. F. Clark, 13 00
Greenfield Hill, Cong. ch. 18 00
Greenwich, North Cong. ch. 5 00
Groton, John J. Copp, 5 90
Hampton, Cong. ch. 2 45
Hartford, Asylum Hill Cong. ch., of which 630.10 toward support Rev. and Mrs. G. A. Wilder and 10 for work in China, 640 10
Higganum, Cong. ch. 5 00
Kensington, Cong. ch. 29 43
Ledyard, Cong. ch. 19 00
Middletown, South Cong. ch., 192.10; 1st Cong. ch., 24 65, 216 75
Milford, Plymouth Cong. ch. 30 89
Monroe, Cong. ch. 7 50
New Britain, 1st ch. of Christ, 918; South Cong. ch., 467.86, 1,385 86
New Haven, Plymouth Cong. ch., 207.63; C. M. Mead, 30, 237 63
New London, 1st ch. of Christ, 68 97
Norfolk, Cong. ch. 700 00
North Branford, Cong. ch., of which 4.04 interest Plant legacy, 12 35
Norwich, 1st Cong. ch., toward support Mrs. E. H. Smith, 10 06
Old Saybrook, Cong. ch. 19 18
Orange, Cong. ch. 146 50
Plantsville, Cong. ch. 39 31
Pomfret, 1st Cong. ch. 66 00
Putnam, 2d Cong. ch. 95 84
Southington, Cong. ch. 100 47
South Manchester, Cong. ch., 110; Mr. and Mrs. Wm. Neill, for Sholapur, 25, 135 00
South Windham, Cong. ch. 109 72
South Windsor, 2d Cong. ch. 31 10
Stafford Springs, Cong. ch. 20 00
Thompson, Cong. ch. 16 00
Trumbull, Cong. ch. 11 69
Wallingford, 1st Cong. ch. 225 38
Waterbury, 1st Cong. ch., 309.29; Mrs. Helen P. Camp, 75, 384 29
West Hartford, Lilla M. Harmon, 5 00
Willimantic, 1st Cong. ch. 53 64
Willington, Cong. ch. 4 00
Wilton, Cong. ch. 35 00
Windham, Cong. ch. 46 50
Winsted, 1st Cong. ch. 32 19
Woodbury, 1st Cong. ch. 37 34
Woodstock, 1st Cong. ch. 24 60—7,012 88
Legacies.—Greenwich, Caroline R. Mead, by Chas. H. Mills, Ex'r, 1,378 84
8,391 72

New York

Angola, A. H. Ames, 1 50
Brooklyn, Central Cong. ch., 2,225.64; ch. of Pilgrims, of which 25 from Pilgrim Chapel, 375.69; ch. of the Evangel, 53.10; Julia P. Roberts, for Pangchwang, 15; Miss Marion L. Roberts, 12.70, 2,682 13
Candor, Cong. ch. 13 12
Carthage, West Cong. ch., Mrs. Sarah Lee Woodin, 10 00
Clifton Springs, Mrs. Andrew Peirce, 25 00
Cortland, 1st Cong. ch., 17.09; H. E. Ranney, for work in China, 100, 117 09
Coventryville, 1st Cong. ch. 6 00
Denmark, 1st Cong. ch. 3 64
East Bloomfield, 1st Cong. ch. 38 34
Hamilton, 2d Cong. ch. 66 43
Homer, Cong. ch. 25 73
Jefferson, Mrs. H. N. Wade, 1 00
Malone, Friend, 1 00
Mt. Vernon, 1st Cong. ch. 30 00
New York, Armenian Evan. Cong. ch., 20; Bethany Cong. ch., 10; Rev. Lyman Abbott, 100, 130 00
Perry Center, Cong. ch. 47 17
Poughkeepsie, 1st Cong. ch. 165 00
Rochester, South Cong. ch. 29 72
Saugerties, Cong. ch. 8 00
Syracuse, Danforth Cong. ch. 113 01
West Brook, Plymouth Cong. ch. 3 00
——, Friend, 13 40—3,530 28

New Jersey

Atlantic City, Chas. M. Morton, 100 00
River Edge, 1st Cong. ch. 13 57
Rutherford, Cong. ch. 6 00
Upper Montclair, Cong. ch., Christian Union, 481 53
Verona, 1st Cong. ch. 9 32——610 42

Pennsylvania

Allegheny, 1st Cong. ch. 46 83
Audenried, Welsh Cong. ch. 5 00
Harford, Cong. ch. 9 75
Lansford, 2d Cong. ch. 1 00
Philadelphia, Central Cong. ch., 20; Snyder-av. Cong. ch., 10, 30 00
Pittston, 1st Cong. ch. 12 12
Plymouth, Welsh Cong. ch. 15 00
Scranton, 1st Cong. ch. 15 00
Wilkesbarre, Puritan Cong. ch., 68.82; 2d Welsh Cong. ch., 5; Daniel W. Hughes, 10, 83 82
Williamsport, 1st Cong. ch. 10 00——228 52

Ohio

Akron, 1st Cong. ch. 86 62
Cleveland, Puritan Cong. ch. 40 18
Columbus, 1st Cong. ch., 236; Eastwood Cong. ch., 65; Plymouth Cong. ch., 44.60, 345 60
Delaware, William Bevan, 5 00
Edinburg, Cong. ch. 14 00
Greenfield, Cong. ch. 1 15
Lodi, Cong. ch. 19 00
Mansfield, 1st Cong. ch., of which 30 from Emily C. Wheeler, for Harpoot, 111 94
North Ridgeville, Cong. ch. 11 00
Oberlin, 1st Cong. ch. 81 18
Springfield, 1st Cong. ch., 17.18; Lagonda-av. Cong. ch., 9, 26 18
Toledo, Washington-st. Cong. ch., of which 5 for work, care Rev. P. L. Corbin, 10 24
Weymouth, Cong. ch. 2 00——754 09
Legacies.—Toledo, Mabel Crawford, by Clay Crawford and Wm. R. Stafford, Ex'rs, add'l, 950 17
1,704 26

District of Columbia

Washington, Mt. Pleasant Cong. ch., of which 20 toward support Rev. W. C. Fairfield, 245.75; Ingram Mem. Cong. ch., 61.34; 1st Cong. ch., Miss Heloise Brainerd, for Mt. Silinda, 30, 337 09

North Carolina

Southern Pines, Cong. ch. 79 10

Georgia

Atlanta, Central Cong. ch., 65; Friends, 10, 75 00

Demorest, Union Cong. ch. 27 43
Fort Valley, M. F. Bassett, 5; Mrs. E. T. Bassett, 4, 9 00——111 43

Florida

Key West, 1st Cong. ch. 26 50

Young People's Societies

CONNECTICUT.—Clinton, Y. P. S. C. E., 25; Coventry, do., 3.71; East Hampton, do., toward support G. M. Newell, 25; Greenfield, do., 9.17; Greenwich, North do., toward support Rev. W. P. Elwood, 21.13; Kensington, do., for Sholapur, 5; Wauregan, do., for Mindanao, 10; West Hartford, do., for Adana, 30, 129 01
NEW YORK.—Newark, Belleville-av. Young People's Union, for Aruppukottai, 10 00
FLORIDA.—Mount Dora, Y. P. S. C. E., for Harpoot, 3 00
142 01

Sunday Schools

CONNECTICUT.—Bridgeport, 2d Cong. Sab. sch. (South), for Mindanao, 86.70; do., Park-st. Cong. Sab. sch., 18.08; Coventry, 2d Cong. Sab. sch., for mission schools, 8.15; Greenwich, 2d Cong. Sab. sch., 6.39; Hartford, Asylum Hill Cong. Sab. sch., for Mindanao, 44.45; do., Farmington-av. Cong. Sab. sch., 11.21; Litchfield, Cong. Sab. sch., for Adana, 20, and for Mindanao, 10; New Britain, 1st Cong. Sab. sch., 59.39; do., South Cong. Sab. sch., for Mindanao, 56.10; New London, 2d Cong. Sab. sch., 50; do., Sab. sch. of 1st ch. of Christ, toward support Rev. C. N. Ransom, 16.57; Simsbury, Cong. Sab. sch., of which 5 from Ladies' class, all for Mindanao, 9.86; South Manchester, Center Cong. Sab. sch., of which 6 for Mindanao, 33.60; Watertown, 1st Cong. Sab. sch., 18.82, 449 32
NEW YORK.—Blooming Grove, Cong. Sab. sch., for Harpoot, 15; Brooklyn, Parkville Cong. Sab. sch., for Mindanao, 10; do., Bethesda Cong. Sab. sch., for Mindanao, 6; do., Evan. Cong. Sab. sch., 5; Oswego, Cong. Sab. sch., 26.61; Syracuse, Plymouth Cong. Sab. sch., for Mindanao, 40, 102 61
NEW JERSEY.—Plainfield, Cong. Sab. sch., for Mindanao, 13 00
PENNSYLVANIA.—Williamsport, 1st Cong. Sab. sch. 1 64
OHIO.—Columbus, Plymouth Cong. Sab. sch., for work in Turkey, 28.17; Monroeville, Cong. Sab. sch., 2.96; Saybrook, Cong. Sab. sch. Mission Band, 3.48; Youngstown, Plymouth Cong. Sab. sch., 10, 44 61
611 18

INTERIOR DISTRICT

Louisiana

Roseland, 1st Cong. ch., Member, 50 00

Texas

Dallas, Central Cong. ch. 7 00
Port Arthur, 1st Cong. ch. 14 00——21 00

Indiana

Michigan City, 1st Cong. ch. 10 50

Oklahoma

Chickasha, Cong. ch. 2 00
Coldwater, Hillsdale Cong. ch. 4 00
Medford, Cong. ch. 12 00
Pond Creek, Union Cong. ch. 50——18 50

Illinois

Abingdon, Cong. ch. 30 41
Atkinson, Cong. ch. 31 00
Aurora, New England Cong. ch. 76 12
Carpentersville, 1st Cong. ch. 26 00
Champaign, 1st Cong. ch. 40 00
Chicago, Plymouth Cong. ch., 67.80; Washington Park Cong. ch., 59.30; Gross Park Cong. ch., 15; Bethany Cong. ch., 5; Brighton Cong. ch., 2.50, 149 60
Cornwall, Cong. ch. 15 00
Decatur, 1st Cong. ch. 55 00
Des Plaines, Cong. ch. 7 07
Elburn, Cong. ch. 20 00
Elgin, 1st Cong. ch. 65 00
Evanston, 1st Cong. ch. 300 00
Galesburg, Central Cong. ch., toward support Rev. L. C. Powers, 150 00
Geneseo, 1st Cong. ch. 44 77
Glencoe, Cong. ch. 150 00
Glenview, Cong. ch. 5 00
Marseilles, Cong. ch. 5 00
Metropolis, Cong. ch. 4 00
Oak Park, 1st Cong. ch., of which 350.75 toward support Rev. Robert Chambers, and from friend 600, toward support Rev. A. W. Staub, 950.75; 2d Cong. ch., of which 300 from Mr. and Mrs. Frank Kimball, 437.54, 1,388 29
Paxton, J. C. Anderson, 5 00
Peoria, 1st Cong. ch., 150; Plymouth Cong. ch., 47.30, 197 30
Roscoe, Cong. ch. 3 64
Seward, Seward Cong. ch. 20 50
Winnetka, Cong. ch. 246 13—3,034 83

Michigan

Charlotte, 1st Cong. ch 12 00
Detroit, 1st Cong. ch. 165 00
Flat Rock, Cong. ch. 5 00
Greenville, Cong. ch. 60 00
Hudson, Cong. ch. 53 03
Ludington, George N. Stray, 50 00
New Haven, Cong. ch. 3 60
Omena, Cong. ch. 5 00
Royal Oak, Cong. ch., 7.13; Rev. Geo. W. Blackman, 2, 9 13
Vermontville, 1st Cong. ch. 12 00
Vernon, Cong. ch. 2 25
———, Friend, for schools, care Rev. Edward Fairbank, 300 00——677 01

Wisconsin

Berlin, Union Cong. ch. 17 00
Brodhead, Cong. ch. 9 00
Eagle River, Cong. ch. 10 00
Lake Geneva, 1st Cong. ch. 39 11
Oshkosh, Plymouth Cong. ch. 53 30
Pleasant Valley, Cong. ch. 4 01
Ripon, Cong. ch. 1 38
Superior, Pilgrim Cong. ch. 22 40
Walworth, Cong. ch. 90
Waukesha, 1st Cong. ch. 8 00
Whitewater, Cong. ch. 15 42
Williams Bay, Cong. ch. 17 25
Wyoming, Cong. ch. 5 00——202 77

Minnesota

Bagley, Cong. ch. 3 50
Brownton Cong. ch. 3 08
Comfrey, Cong. ch. 3 39
Cottage Grove, Cong. ch. 14 00
Crookston, 1st Cong. ch. 26 57
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 25 00
Elk River, Union ch. 22 68
Grand Meadow, Cong. ch. 3 90
Hawley, "Self-denial," 10 00
Hopkins, Cong. ch. 4 20
Mahnomin, Cong. ch. 3 30
Mapleton, Cong. ch. 13 25
Milaca, Cong. ch. 5 60
Minneapolis, Plymouth Cong. ch., of which 191.12 toward support Rev. A. H. Clark, and 25 from friend, 216.12; Park-av. Cong. ch., 171.66; 1st Cong. ch., 150; Como Cong. ch., 84; 38th-st. Cong. ch., 14, 635 78
Northfield, Cong. ch., Friend, toward support Dr. and Mrs. P. T. Watson, 25; Rev. Fred. B. Hill, toward support Rev. A. A. McBride, 625, 650 00
Rochester, Cong. ch. 122 40
St. Paul, Olivet Cong. ch., for Hulakegh station, 51.10; Pacific Cong. ch., 12.86; Cyril Cong. ch., 10, 73 96

Wabasha, 1st Cong. ch. 12 00
Winona, 1st Cong. ch. 60 00—1,692 61

Iowa

Ames, Abram S. Liddle, 10 00
Bear Grove, Cong. ch. 14 00
Chester Center, Cong. ch. 6 00
Council Bluffs, 1st Cong. ch. 31 86
Des Moines, North Park Cong. ch. 49 75
Dickens, Cong. ch. 14 00
Grinnell, Cong. ch. 552 16
Harvey, Cong. ch. 11 00
Kellogg, Cong. ch. 4 00
Marshalltown, 1st Cong. ch. 133 00
Monona, Cong. ch. 7 69
Montour, Cong. ch. 40 00
Newton, 1st Cong. ch. 100 58
Reinbeck, Cong. ch. 20 75
Sheldon, R. W. Aborn, 250 00
Sioux City, 1st Cong. ch. 22 61
Sloan, Cong. ch. 12 75
Tripoli, Cong. ch. 10 00
Vining, Bohemian Cong. ch. 4 25
Waterloo, Union Cong. ch. 7 50
Winthrop, Cong. ch. 12 23—1,314 13

Missouri

Iberia, Cong. ch. 5 76
Kansas City, 1st Cong. ch. 887 92
Lebanon, Cong. ch. 13 91
Neosho, 1st Cong. ch. 27 00——934 59

North Dakota

Hillsboro, 1st Cong. ch. 8 47
Maxbass, Cong. ch., for Harpoot, 7 10
Oberon, Cong. ch. 4 00——19 57

South Dakota

Ashton, Cong. ch. 5 00
Athol, Cong. ch. 6 62
Beresford, Cong. ch. 7 00
Glenview, Cong. ch. 10 00
Huron, Cong. ch. 47 50
Lebanon, Cong. ch. 3 00
Logan, Cong. ch. 3 00
Redstone, Cong. ch. 3 00
Spearfish, Cong. ch. 20 00
Valley Springs, Cong. ch. 7 00——112 12

Nebraska

Aurora, 1st Cong. ch., for work of Dr. Edward L. Bliss, 13 68
Creighton, Cong. ch. Women's Society, for Pangchwang, 15 00
Crete, Ger. Cong. ch. 15 00
Hastings, Hans Hansen, for Lintsing, 400 00
Havelock, 1st Cong. ch. 5 00
Keystone, Loomis Cong. ch. 12 30
McCook, Ger. Conference of Brethren, of which 30 for India, 30 for Africa, 30 for China, 30 for Japan, and 30 for Turkey, 150 00
Neligh, 1st Cong. ch. 34 00
Omaha, Plymouth Cong. ch. 42 50
Santee, Pilgrim Cong. ch. 15 75
Wisner, Cong. ch. 4 58——707 81

Kansas

Argentine, Cong. ch. 5 00
Bloomington, Cong. ch. 1 55
Burlington, Mrs. Alma J. Brown, 15 00
Chase, Cong. ch. 5 00
Clay Center, Clarence Eastman Mem. Cong. ch. 10 00
Kensington, Cong. ch. 10 00
Louisville, Cong. ch. 2 00
Overbrook, Cong. ch. 25 00
Sabetha, Cong. ch. 70 00
Topeka, Central Cong. ch., 307.28; Students Washburn College, for native worker, care Rev. W. P. Elwood, 9, 316 28
Wellington, 1st Cong. ch. 30 00——489 83

Montana

Ballantine, Cong. ch. 1 90
Broad View, Cong. ch. 2 50——4 40

Wyoming

Big Horn, 1st Cong. ch. 2 42
Big Piney, 1st Cong. ch. 8 07
Boulder, Cong. ch. 1 01
Buffalo, Union Cong. ch. 5 00
Cheyenne, 1st Cong. ch. 39 87
Dayton, 1st Cong. ch. 97
Douglas, Cong. ch. 4 69
Eden, Cong. ch. 75
Green River, 1st Cong. ch. 7 20
Lusk, 1st Cong. ch. 8 67
Pinedale, 1st Cong. ch. 1 80
Rock Springs, 1st Cong. ch. 1 04
Shoshoni, 1st Cong. ch. 5 17
South Pass, Mission ch. 1 60
Van Tassel, Mission ch. 55
Wheatland, Cong. ch. 1 00
Worland, 1st Cong. ch. 1 00——90 81

Colorado

Boulder, Cong. ch. 10 00
Colorado City, 1st Cong. ch. 8 00
Craig, Cong. ch. 15 00
Denver, Plymouth Cong. ch., of which 180 for Madura, 267 00
Florence, Mrs. C. H. Bissell, 10 00
Longmont, 1st Cong. ch. 50 67
New Windsor, Ger. Cong. ch. 11 00
Pueblo, 1st Cong. ch. 22 00——393 67

Young People's Societies

ILLINOIS.—Chicago, Mission Study and Prayer Union of Moody Bible Inst., for Mt. Silinda, 12.50; do., Bethany, Y. P. S. C. E., 10; Rockford, 1st do., 8; Strawn, do., 10, 40 50
MICHIGAN.—Sheridan, Y. P. S. C. E. 2 41
MISSOURI.—Green Ridge, Y. P. S. C. E., for Mindanao, 15 00
57 91

Sunday Schools

ILLINOIS.—Big Rock, Cong. Sab. sch., for Mindanao, 5; Chicago, North Shore Cong. Sab. sch., for Mindanao, 28.20; do., Bowmanville, Cong. Sab. sch., for Ing-hok, 15; do., Douglas Park, Cong. Sab. sch., for Mindanao, 10; Kewanee, Cong. Sab. sch., for Mt. Silinda, 30; Payson, Cong. Sab. sch., for Adana, 30, 118 20
MICHIGAN.—Detroit, 1st Cong. Sab. sch., 40; North Woodward, Cong. Sab. sch., 14.72; St. Clair, Cong. Sab. sch., for Mindanao, 8.32; South Haven, 1st Cong. Sab. sch., 22.13, 85 17
WISCONSIN.—Endeavor, Cong. Sab. sch., for Mindanao, 15 29
MINNESOTA.—Minneapolis, 5th-av. Cong. Sab. sch., 7; Pelican Rapids, 1st Cong. Sab. sch., 5, 12 00
IOWA.—Church, Ger. Cong. Sab. sch., for Mindanao, 4.50; Shenandoah, Cong. Sab. sch., 10; Waterloo, Plymouth Cong. Sab. sch., for Mindanao, 2.52, 17 02
NEBRASKA.—Havelock, 1st Cong. Sab. sch. 2 61
COLORADO.—Craig, Cong. Sab. sch., for Mindanao, 6; Sulphur Springs, Cong. Sab. sch., for Mindanao, 5, 11 00
261 29

PACIFIC DISTRICT

Idaho

Genesee, 1st Cong. ch. 14 65
Meadows, Cong. ch. 5 00——19 65

Washington

Colfax, Cong. ch. 50 00
Edmonds, Cong. ch. 24 00
Natchez, Cong. ch. 15 00
Seattle, Edgewater Cong. ch., 167.50; Pilgrim Cong. ch., 91.62; Brighton Cong. ch., 33; Oak Lake Cong. ch., 6; Fairmount Cong. ch., 3, 301 12
Spokane, Plymouth Cong. ch. 90 00
Tacoma, 1st Cong. ch. 200 00
Tekoa, Cong. ch. 10 00——690 12

Oregon

Eugene, 1st Cong. ch. 77 75

Forest Grove, Cong. ch., to const Rev. Daniel T. Thomas, H. M. 72 34
Lexington, Cong. ch. 3 00
Portland, Hassalo-st. Cong. ch. 10 00
St. Johns, 1st Cong. ch. 8 00——171 09

California

Alameda, 1st Cong. ch. 6 65
Avalon, Cong. ch. 32 55
Bakersfield, Cong. ch. 22 35
Berkeley, North Cong. ch., 23.29; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72, 95 29
Claremont, Cong. ch. 77 50
Cloverdale, Cong. ch. 6 00
Compton, Cong. ch. 1 55
Escondido, Cong. ch. 7 75
Etiwanda, Cong. ch. 28 07
Eureka, 1st Cong. ch. 40 00
Jasper, Cong. ch. 1 92
Lemon Grove, Cong. ch. 6 40
Logan Heights, Cong. ch. 3 10
Long Beach, 1st Cong. ch. 15 90
Los Angeles, 1st Cong. ch., 89.73; East Cong. ch., 12.54; Park Cong. ch., 9.30; Plymouth Cong. ch., 9.30; West End Cong. ch., 5; Olivet Cong. ch., 3.75; Armenian Cong. ch., .85, 130 47
Maricopa, Cong. ch. 8 14
Monrovia, Cong. ch. 4 65
Murphys, Cong. ch. 5 00
Oakland, 1st Cong. ch., 106; Pilgrim Cong. ch., 27.50, 133 50
Ontario, Bethel Cong. ch. 41 54
Oroville, Cong. ch. 26 20
Pasadena, 1st Cong. ch., 51.83; North Cong ch., 5.70; West Side Cong. ch., 2.25; Mrs. E. M. Orton, 5, 64 78
Paso Robles, Cong. ch. 6 20
Pomona, Pilgrim Cong. ch. 124 00
Ramona, Cong. ch. 5 00
Redlands, 1st Cong. ch. 89 90
San Bernardino, 1st Cong. ch. 7 80
San Diego, 1st Cong. ch. 93 00
San Francisco, Pilgrim Cong. ch. 7 50
San Jacinto, Cong. ch. 3 68
Sherman, Cong. ch. 35 65
Sierra Madre, Cong. ch. 31 55
Ventura, Cong. ch. 6 32
Verde, Cong. ch. 1 43
Whittier, Cong. ch. 70 05
——, Friend, 15 00—1,256 39

Young People's Societies

Washington.—Moxee Valley, Y. P. S. C. E., for Mt. Silinda, 10 00
California.—Escondido, Y. P. S. C. E., 5.27; Los Angeles, Park do., 3.10; Pomona, Pilgrim do., 12.40, 20 77
30 77

Sunday Schools

Washington.—Seattle, Keystone Cong. Sab. sch., for Mindanao, 12 71
California.—Benicia, Cong. Sab. sch., for Mindanao, 2; Chula Vista, Cong. Sab. sch., for Aruppukottai, 25; Claremont, Cong. Sab. sch., 11.04; Corona, Cong. Sab. sch., for Mindanao, 50; Little Shasta, Cong. Sab. sch., for Mindanao, 1; Oakland, 1st Cong. Sab. sch, for Mindanao, 60; Pacific Grove, Mayflower Cong. Sab. sch., Young Women's Philathea Bible class, toward support native teacher, Aruppukottai, 12, 161 04
173 75

MISCELLANEOUS

Canada

Montreal, Amer. Presb. ch., toward support C. C. Fuller, 600 00

Austria

Prague, Churches, for Shao-wu, 108 05

Bulgaria

——, W. W. 20 00

Turkey

Monastir, Church, 25 00

Mindanao Medical Work

New York.—New York, Mindanao Medical Asso., 1,380.75; Geo. Weston, 125, 1,505 75

FROM WOMAN'S BOARDS

From Woman's Board of Missions
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,814 10
For housekeeping grant, Miss Elizabeth Johnson, 75 00
For medical grants, Japan missionaries, 63 05
Toward new building for girls' school, Chihuahua, 240 00
For household expenses of Miss Grace Kellogg, 12 56
Toward nurses' home, care Dr. Ruth P. Hume, 250 00
(From Manhattan ch., New York City, N. Y., toward salary of Mrs. F. B. Bridgman), 40 00
(For A. B. C. F. M.) 10 00—13,504 71

From Woman's Board of Missions of the Interior
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 5,000 00

From Woman's Board of Missions for the Pacific
Miss Mary C. McClees, Oakland, California, *Treasurer* 1,220 75

19,725 46

Additional Donations for Special Objects

Maine.—Brunswick, Students Bowdoin College, for native helper, care Rev. R. A. Hume, 50; Gardiner, Maids of the Holy Cross, for pupil, care Rev. R. A. Hume, 10; Hampden, Cong. Sab. sch., for native preacher, care Rev. R. A. Hume, 15; Lewiston, Friend, for Mardin High School Building Fund, care Rev. R. S. M. Emrich, 10; Portland, the Misses Libby, for native preacher, care Rev. R. A. Hume, 50, 135 00

New Hampshire.—Hillsboro, Smith Mem. Cong. ch., for work, care Rev. C. L. Storrs, 15; Lancaster, Cong. Sab. sch., Home Dept., for Bible-woman, care Miss Martha S. Wiley, 25; Whitefield, Mrs. James Richmond, of which 2.55 for use of Miss Clara C. Richmond, 2 for use of Rev. J. L. Fowle, and 3 for work, care Rev. B. K. Hunsberger, 7.55, 47 55

Vermont.—Springfield, Mrs. James Hartness, for native preacher, care Rev. E. H. Smith, 100; West Brattleboro, 1st Cong. ch., Mrs. W. H. Bigelow, of which 30 for use of Dr. G. C. Raynolds and 5 for use of Rev. E. A. Yarrow, 35; do., 1st Cong. Sab. sch., for medical work, care Dr. C. E. Clark, 15.57, 150 57

Massachusetts.—Boston, 2d Cong. Sab. sch. (Dorchester), Z. A. Norris's class, for native worker, care Dr. E. L. Bliss, 37.50; do., Cong. Sab. sch. (Brighton), for work, care Miss Anna B. Jones, 8.75; do., Mrs. Henry Woods, for Sivas Normal School, care Rev. E. C. Partridge, 500; do., Leslie H. Allen, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Bridgewater, Central-sq. Girls' Club, for use of Rev. John X. Miller, 8; Brockton, Porter Cong. Sab. sch., for work, care Rev. L. F. Ostrander, 11; do., Marion C. Abbe, for work, care Mrs. H. I. Gardner, 2; Fitchburg, Rollstone Cong. Sab. sch., Prim. Dept., for pupil, care Mrs. W. O. Ballantine, 20; Florence, Myra L. Boynton and mother, for work, care Rev. C. L. Storrs, 7; Haydenville, Y. P. S. C. E., Hattie J. Rice Memorial Fund, for work, care Rev. C. A. Nelson, 11.15; Lawrence, United Cong. ch., for scholarship, care Rev. T. D. Christie, 40; Littleton, Friends, by Julia S. Conant, toward proposed Shattuck Hall, Oorfa, 15; Natick, 1st Cong. ch., for native helper, Albania, 100; North Brookfield, 1st Cong. ch.,

for work, care Dr. H. N. Kinnear, 12; Somerville, Helen J. Sanborn, through Miss Ellen M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 10; South Hadley Falls, G., for school, care the Misses Ely, 25; Wakefield, Mrs. Malcolm Dana, for the Annie Tracy Riggs Hospital, 5; Wellesley Hills, Waldo E. Pratt, through Miss Ellen M. Stone, for girls' boarding school, Kortcha, 50; Worcester, Old South Cong. Sab. sch. class No. 8, for pupil, care Miss Annie L. Howe, 10, 877 40

RHODE ISLAND. — Providence, Union Jun. Y. P. S. C. E., for pupils, care Miss Mary B. Harding, 15; do., M. E. Salisbury, for do., 16, 31 00

CONNECTICUT. — Colchester, Y. P. S. C. E., for work, care Rev. Wm. Hazen, 5; Danielson, Emily Danielson, for pupils, care Miss Mary B. Harding, 16; Hartford, Asylum Hill Cong. Sab. sch., for work, care Rev. L. S. Crawford, 40; do., Mrs. Sarah B. Colver, for work, care Rev. J. S. Porter, 25; do., Mrs. John W. Cooke, for hospital, care Dr. H. H. Atkinson, 25; do., Mrs. Edward C. Stone, of which 5 for work, care Rev. E. H. Smith, and 5 for work, care Dr. H. N. Kinnear, 10; do., Elizabeth W. Stone, of which 5 for work, care Rev. E. H. Smith, and 2 for work, care Dr. H. N. Kinnear, 7; do., Jane W. Stone, of which 5 for work, care Rev. E. H. Smith, and 1 for work, care Dr. H. N. Kinnear, 6; Kensington, Kensington chapel, for work, care Rev. J. S. Porter, 4.34; Litchfield, Daisy Chain, for pupil, care Mrs. T. W. Woodside, 4.50; New Britain, 1st ch. of Christ, for use of Rev. Geo. Cowles, 69.86; do., do., A. N. Lewis, for work, care Rev. R. A. Hume, 100; New Haven, the Misses Bradley, for work, care Rev. G. A. Wilder, 75; do., Young Ladies' Circle of Pilgrim Cong. ch., for use of Rev. E. H. Smith, 40; New London, Mrs. J. N. Harris, for work, care Rev. John Howland, 2,000; do., do., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 100; Somers, E. Louise Patten, for work, care Rev. T. D. Christie, 25; Southbury, Mrs. Wallace Nutting, for pupil, care Miss Mary B. Harding, 15; Talcottville, Mrs. John G. Talcott, for work, care Rev. E. H. Smith, 10; do., Friend, for work, care Rev. J. S. Porter, 5; Thomaston, Cong. Sab. sch., Prim. Dept., for work, care Rev. Wm. Hazen, 12; Willimantic, Cong. Sab. sch., toward scholarship in school, care Rev. E. H. Smith, 15; Windham, Cong. Sab. sch., for use of Miss Mary T. Noyes, 20, 2,629 70

NEW YORK. — Brooklyn, Chas. A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 125; Castile, Sanitarium Mission Circle, for work, care Miss Frances K. Bement, 10; Lyons, Jane T. Brownson, for pupil, care Rev. B. K. Hunsberger, 15; New York, Arthur C. James, for Union Training School Building Fund, care Rev. A. H. Clark, 1,000; do., Mrs. E. J. Brown, of which 110 for support of two Bible-women and two beds in hospital, care Dr. I. H. Curr, and 40 for village schools, care Dr. T. B. Scott, 150; Perry Center, Y. P. S. C. E., for native pastor, care Rev. E. H. Smith, 50; Port Leyden, 1st Y. P. S. C. E., for work, care Rev. H. C. Hazen, 15; Poughkeepsie, 1st Presb. ch., for work, care Rev. A. N. Andrus, 100; do., Mrs. Harriet W. Winslow, for hospital, care Dr. H. H. Atkinson, 1,000, 2,468 00

NEW JERSEY. — Lakewood, A. W. Kenney, for school, care Rev. Geo. E. White, 25; Montclair, Almond L. Clark, for Union Training School Building Fund, care Rev. A. H. Clark, 5; Salem, Mrs. Walter Hall, through Miss E. M. Stone, for enlargement of Albanian Girls' School, Kortcha, 10, 40 00

PENNSYLVANIA. — Edwardsville, Welsh Cong. ch., Morgan R. Morgans, for pupil, care Dr. J. P. Jones, 25; Harrisburg, M. E. ch., W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 12.65; Philadelphia, 9th Presb. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 20; do., Baptist ch. (Germantown), W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 8; do., Prince of Peace chapel, Two ladies, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; do., 2d Presb. ch. Woman's For. Miss. Soc., Miss Dinwiddie, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; do., Olney Presb. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 4; do., Mary E. Hebard, for nurse, care Dr. and Mrs. E. S. Ward, 175; do., A. B. Maddock and friends, through Miss E. M. Stone, for Albanian Girls' Boarding School, Kortcha, 50; do., "Turkey," through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5; Pittsburg, East End M. E. ch., W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 68; do., California-av. M. E. ch. Woman's Miss. Soc., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 3.10; do., Another W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 3; do., Marion E. Foss (Wilkinsburg), through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 1; Steelton, W. C. T. U. service, through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, Kortcha, 5.39; West Chester, Mrs. C. E. Baldwin, for pupil, care Rev. C. D. Ussher, 25; Williamsport, Mrs. T. P. S. Wilson, in memory of Mrs. Fanny E. Canfield, for the Annie Tracy Riggs Hospital, 25, 440 14

Correction. — Item acknowledged in February *Herald* from 1st Cong. ch., Pittsburg, 30, should have been from 1st Cong. ch., Allegheny.

OHIO. — Cleveland, Rev. J. D. Williamson, for native pastor, care Rev. L. S. Gates, 50; do., Andrew Auten, of which 40 for work, care Rev. E. C. Partridge, and 40 for work, care Dr. W. A. Hemingway, 80; Collinwood, 1st Cong. ch. Woman's Assoc., for pupil, care Mrs. G. G. Brown, 5; Lorain, Friends, for school, care Miss N. J. Arnott, 23; Oberlin, 1st Cong. ch., C., for native pastor, care Rev. G. D. Wilder, 15; do., Oberlin Shansi Mem. Assoc., for native helper, care Rev. P. L. Corbin, 83.33; do., Mrs. Hockings, 2, and Mrs. Miller, 2, by Mrs. R. M. Cole, for kindergarten, care Miss E. M. Chambers, 4; Wellington, Friend, for *Zornitza*, 100, 360 33

MARYLAND. — Baltimore, Central Presb. ch., through Miss E. M. Stone, for enlargement of Albanian Girls' Boarding School, 2 25

ALABAMA. — Talladega, Talladega College, Mission Helpers Band, for school, care Miss S. R. Howland, 10; do., Carrie E. Parkhurst, for work, care Rev. J. E. Abbott, 60, 70 00

LOUISIANA. — ———, Woman's Home Miss. Union, for pupil, care Miss S. R. Howland, 6 50

ILLINOIS. — Champaign, 1st Y. P. S. C. E., for new equipment, Mt. Silinda, care C. C. Fuller, 10; Chicago, Puritan Cong. Sab. sch., for pupils, care Mrs. A. N. Andrus, 30; do., Mr. and Mrs. Peter Verberg, for native pastor, care Rev. H. G. Bissell, 10; do., Friend, for native pastor, care Rev. L. S. Gates, 100; Malden, Methodist ch., for Canton Boys' School, care Rev. C. A. Nelson, 15; do., Mrs. Perry, for Bible-woman, care Rev. C. A. Nelson, 30; do., do., for South China Girls' School, care Rev. C. A. Nelson, 20; ———, Friend, for work in Japan, 1, 216 00

MICHIGAN. — Detroit, Bertha E. Arms, for new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Grand Rapids, T. S. Suluba, for Mardin Building Fund, care Rev. R. S. M. Emrich, 5; Linden, Rev. C. W. Greene, for boys' school, care Rev. E. C. Partridge, 5; ———, Friend, for new schools, care Rev. Edward Fairbank, 200, 215 00

WISCONSIN. — Appleton, Winifred Bright, for work, care Mrs. D. M. B. Thom, 13.15; Florence, Harald Rasmussen, for hospital work, care Dr. H. N. Kinnear, 2, 15 15

MINNESOTA.—Hutchinson, 1st Cong. ch. Woman's Miss. Soc., for pupil, care Mrs. G. G. Brown, 8; Minneapolis, Plymouth Cong. ch., for Union Training School, care Rev. A. H. Clark, 368; do., do., Miss S. H. Kingman, for widows' home, Bombay, 30; do., do., Friend, for hospital work, care Dr. H. N. Kinnear, 10; do., do., Friend, for use of Miss S. R. Willard, 5; do., 5th-av. Y. P. S. C. E., for Bible-woman, care Miss Emily S. Hartwell, 5; do., Eben E. Leighton, for work, care Rev. H. K. Wingate, 100; St. Cloud, Normal School Y. W. C. A., for pupil, care Miss E. M. Atkins, 10; St. Paul, People's ch., for native helper, care Rev. T. S. Lee, 40; do., People's Y. P. S. C. E., for native helper, care Rev. T. S. Lee, 5, 581 00

IOWA. — Chester Center, Cong. Sab. sch., for use of Rev. G. E. White, 10; Clear Lake, Cong. Sab. sch., Prim. Dept., for work, care Rev. J. X. Miller, 5 50; Grinnell, Mrs. Ella R. Towle, for hospital at Marsovan, 1,000; Newton, 1st Y. P. S. C. E., Sen. and Jun., for native teacher, care Rev. R. A. Hume, 60; Parkersburg, Cong. ch. Woman's For. Miss. Soc., for girls' school, care Miss C. R. Willard, 5, 1,080 50

MISSOURI. — Labelle, Mrs. S. F. Johnson, for orphans, care Miss Annie E. Gordon, 100; St. Joseph, Tab. Cong. ch., Dr. and Mrs. H. N. Keener, for hospital, care Dr. H. N. Kinnear, 5, 105 00

NORTH DAKOTA. — Carrington, Cong. Sab. sch., P. A. McMillan's class, for Bible-woman, care the Misses Wyckoff, 12 00

SOUTH DAKOTA. — Spearfish, Rev. and Mrs. S. R. McCarthy, for work, care Rev. W. O. Pye, 25 00

NEBRASKA. — Wausa, Epworth League, for pupil, care Rev. G. P. Knapp, 20 00

MONTANA. — Helena, G. N. Fuller, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5 00

COLORADO. — Denver, 2d Cong. ch. Ladies' Aid Soc., for pupil, care C. C. Fuller, 20; do., 2d Cong. Sab. sch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10; Eaton, Cong. Sab. sch., toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Greeley, Frances Tobey, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 10, 45 00

NEW MEXICO.—Albuquerque, Mabel A. Smith, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 8; do., Louise Ludwig, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 2, 10 00

IDAHO. — New Plymouth, Cong. Sab. sch., for pupil, care Dr. W. A. Hemingway, 20 00

WASHINGTON.—Anacortes, Pilgrim Cong. Sab. sch., for Sivas Normal School Building Fund, 2.50; do., Pilgrim Y. P. S. C. E., for Sivas Normal School Building Fund, 2 50; Bellingham, Ella L. Belyea, for work, care Rev. R. A. Hume, 30; Seattle, Plymouth Y. P. S. C. E., for student, care Mrs. E. W. Ellis, 50; do., Mrs. J. F. Pike, for pupil, care Miss Belle Nugent, 10; Tacoma, 1st Cong. Sab. sch., for work, care Rev. J. P. McNaughton, 150, 245 00

CALIFORNIA. — Berkeley, 1st Cong. ch., for use of Rev. F. F. Goodsell, 10; Campbell, Cong. ch., for work, care Dr. H. H. Atkinson, 42; Claremont, Cong. Sab. sch., for Bible-woman, care Rev. H. G. Bissell, 7; Fresno, Pilgrim Armenian Cong. ch., for orphanage, care Rev. W. N. Chambers, 34.50; Mills College, Mills College, for Batticotta College, 50; Pacific Grove, Mrs. Ellen N. Ford, for hospital, care Dr. H. H. Atkinson, 25; Pasadena, Lake-av. Cong. ch., Mrs. H. G. Goff and Mrs. A. N. Sheldon, for use of Mrs. S. S. Dewey, 25; Redlands, Cong. ch., for work, care Rev. C. R. Hager, 24.78; do., do., Mr. and Mrs. D. S. Jennings, for pupil, care Mrs. R. Winsor, 21; Sacramento, Cong. Sab. sch., for use of Dana K. Getchell, 23.35; San Francisco, Mrs. Margaret H. Lawrence, for indus. work, care Rev. W. N. Chambers, 4.83; South Pasadena, R. G. Boyles, toward new equipment for Indus. Dept., Mt. Silinda, care C. C. Fuller, 5; Upland, Mrs. Chas. E. Harwood, for rehabilitation of outstation work in Fen-cho-fu, care Rev. W. O. Pye, 500, 772 46

MEXICO. — Mexico, Friend of Africa, for work, care A. J. Orner, 49 80

AUSTRIA. — Prague, Friends, for pupils, care Rev. G. P. Knapp, 4 75

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston, *Treasurer*

For furnishings and work of girls' boarding school, care Miss E. Gertrude Rogers,	58 37	
For five scholarships, care Miss Mary L. Daniels,	10 00	
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For Bible-woman, care Miss Mary B. Harding,	30 00	
For work, care Rev. J. P. Jones,	10 00	
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For work, care Miss Marion G. MacGown,	10 00	
For work, care Rev. Mark Williams,	10 00	
For new building, St. Paul's Inst., care Rev. T. D. Christie,	50 00	
For work, care Rev. Wm. Hazen,	4 30	
For repairs on building, care Mrs. Mary C. Winsor,	9 00	
For repairs on building, care Mrs. Mary C. Winsor,	9 00	
Toward organ for Miss Gertrude E. Chandler,	5 00	
Toward organ for Miss Gertrude E. Chandler,	7 00	
Toward organ for Miss Gertrude E. Chandler,	5 00	
For pupils, care Rev. H. C. Hazen,	8 00	
For Bible-woman, care Miss Julia E. Green,	16 00	
For work, care Rev. E. D. Kellogg,	10 00	291 67

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss Helen H. Stover,	25 00	
For cot in hospital, care Dr. Lucy P. Bement,	25 00	
For use of Miss Mary B. Harding,	10 00	
For use of Dr. H. N. Kinnear,	25 00	85 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California, *Treasurer*

For use of Mrs. G. D. Marsh,	32 00	
For use of Miss Martha S. Wiley,	10 00	
For use of Miss E. S. Hartwell,	10 00	52 00

Income St. Paul's Institute

Income and contributions,	2,724 63
	13,833 40
Donations received in January,	86,756 57
Legacies received in January,	4,116 27
	90,872 84

Total from September 1, 1910, to January 31, 1911. Donations, $283,253.77; Legacies, $90,872.84 = $374,126.61.

Albanian Work

ILLINOIS. — Chicago, Mrs. Mary W. Borden, 1,000 00

Atwater Memorial Fund

MINNESOTA. — Minneapolis, Mrs. S. V. Thompson, 10 00